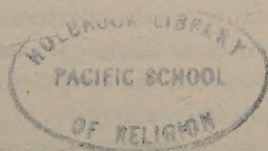




# THE HARTFORD QUARTERLY



THE HARTFORD SEMINARY FOUNDATION  
55 ELIZABETH ST. • HARTFORD 5, CONNECTICUT

# FOREWORD

The Hartford Quarterly is the official journal of the Hartford Seminary Foundation, successor to the Bulletin. Its intent is to enable you to enter into the thinking now taking place at Hartford. Contributors to the Quarterly—faculty, students, guest lecturers—will write on a wide range of subjects and from different viewpoints. Their articles will be representative of Hartford's curriculum which includes more than the usual seminary disciplines and representative of the interdenominational, international character of Hartford's faculty and student body. If the Quarterly communicates something of the encounter between the Gospel and the world, the Church and the world of scholarship emerging at Hartford because of its academic scope and its ecumenical character, it will have achieved its purpose.

# TABLE OF CONTENTS

## ENCOUNTER ON A SEMINARY CAMPUS

EDITORIAL—THE NEW LOOK	4
THE INAUGURAL LECTURE:	7
LINGUISTICS IN THE SERVICE OF THE CHURCH	
Henry Allan Gleason, Jr.	
CHRISTIAN EDUCATION AND THE SEMINARY	29
Norman F. Langford	
SOCIOLOGY IN THE THEOLOGICAL CURRICULUM	41
Peter L. Berger	
SACRED MUSIC IN A THEOLOGICAL SEMINARY	47
John F. Bullough	
THE SEMINARY AND ITS RESEARCH	55
Robert S. Paul	
AN EXPERIMENTAL USE OF THE CREDO	63
George A. Riggan and Frank A. Vietze	
THE SEMINARY RELATED AND RENEWED	79
James N. Gettemy	
“THE ATONEMENT AND THE SACRAMENTS”	87
Nels F. S. Ferré	



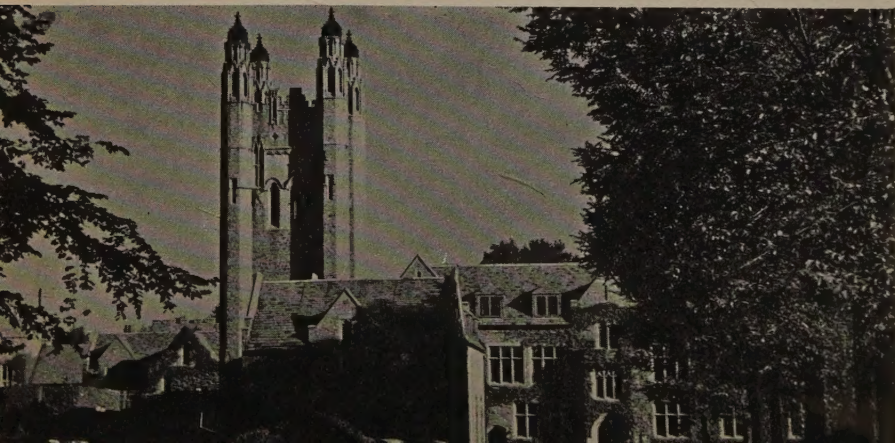
# “THE NEW LOOK”

## EDITORIAL

It is amazing how often the old myth of the Phoenix is lived out in our midst. A fairly stable thing, a thing that we have regarded as part of the ordered pattern of our lives, goes quietly to sleep during the summer as the *H.S.F. Bulletin*, and then suddenly re-appears resplendent as the *Hartford Seminary Quarterly*! In fact although the general subject of this issue is adequately covered by the chaste title, “Encounter on a Seminary Campus,” we might with even more aptness have chosen the phrase under which the sartorial creations of Paris won fame or notoriety after World War II—“the New Look.”

Obviously this is particularly apposite when we consider the new and attractive format in which we now appear, but we hope that you will discover its appropriateness as you read further. We should like to think that in this case beauty is rather more than skin deep, and that the change is not simply one of clothes but is one which also reflects a somewhat different purpose than that of previous numbers. We hope you will wish us well, and that in this and future numbers of the *Quarterly* we shall enable our readers to share more fully in some of the fundamental and often exciting thinking that is going on around our campus. We also hope that in doing this we shall be able to present items that are not only of interest to our own alumni and friends, but which will be of interest to the wider world of scholarship.

For the next few issues we shall try to do three things in the *Quarterly*. First you will notice that we are giving each issue a general title, which means that we shall try to group the articles around



a central theme that treats some problem relating to the Church and the world in which it makes its witness. Secondly, we shall introduce the thinking of some members of our faculty in a somewhat fuller way than has often been possible previously, by the Inaugural Lectures of those who become professors, by reviews of books published by members of the faculty, and by introducing from time to time the newer members of the faculty. Thirdly, since we have been conducting many interesting experiments recently on campus, we shall try to include in each issue the report on some recent experiment. In these ways we hope our readers will share in our corporate thinking about the task of our seminary in these days, and begin to know some of those who are giving themselves to its work.

In another way "The New Look" is peculiarly appropriate to this issue of the *Quarterly* because almost all the articles reflect the attempt to re-think the relationship of the various schools and disciplines on our campus, and particularly our attempts to relate the disciplines themselves to the task of teaching future ministers, missionaries, educators and social workers. In this issue you see that a new look has been taken at sociology, music, research, religious education, and linguistics in the service of the Church by those who have been engaged in these enterprises. Needless to say, it gives us particular pleasure within this context to include Professor H. A. Gleason's Inaugural Lecture, "Linguistics in the Service of the Church," which he delivered on being promoted Professor of Linguistics. In a subsequent issue we shall hope to include Professor Daud Rahbar's Lecture on his inauguration as Visiting Professor of Urdu and Pakistani Studies. We also publish in this issue Professor Nels Ferré's review of *The Atonement and the Sacraments* by Professor Robert S. Paul, published in February this year. In later issues we shall hope to have reviews of other books that have been published this year by members of the faculty, but we are extremely grateful to Dr. Ferré for so willingly consenting to give us the present review. In the experimental field we include an account of the new way in which all members of the seminary faculty are being used in the "Credo" class in Systematic Theology.

This then is part of our 'new look' at ourselves and at our function. We trust that our readers will read with profit the things that are good in it, and accept with charity the things with which they disagree!





Henry Allan Gleason, Jr.

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## LINGUISTICS IN THE SERVICE OF THE CHURCH

Henry Allan Gleason, Jr.

Henry Allan Gleason, Jr., was promoted to Professor of Linguistics at Hartford Seminary July 1, 1960, having joined the Hartford Family in 1947 as an Instructor in Phonetics and Indian Studies. He is the author of *Introduction to Descriptive Linguistics*, and various articles and reviews in the field of linguistics. Dr. Gleason was formally inaugurated November 16, 1960 and his paper, "Linguistics in the Service of the Church," was read in conjunction with his inaugural.

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The Christian Church has a message. A major task of the Church is to proclaim that message so that men will understand and respond to it. In this task the Church must use every means at its disposal to make this message clear and challenging. Certainly one such means is language—quite possibly it is the one indispensable means. The Church must, therefore, have a total language command that is unexcelled. That is, it must have within its body men and women who can communicate in and for the Church in a tremendous number of languages, and it needs such people in abundance. The languages of the world are tools of the Church. It must have skill in the use of its tools. And, like any good workman, it must also understand its tools, knowing in detail their capabilities and limitations, their structure and functioning. Therein lies my topic for today: *Linguistics in the Service of the Church*. For linguistics is nothing more than the effort to understand human language in its structure and functioning, and so to appraise its capabilities and limitations. Anyone who uses a language has a certain knowledge of it. But this is not enough; such knowledge is both strictly utilitarian and quite unformulated. For maximum effi-



ciency, there must be a knowledge which goes far beyond this—a knowledge which can be gained only by specific, disciplined, and informed study. The kind of knowledge which in academic circles is called linguistics. I shall attempt to set forth and defend a thesis: That the Church needs, at many places in its life and work, an understanding of language to which linguistics as a discipline can contribute, and that there is a place of service in the Church for linguistics and for linguists.

It is not my contention merely that the Church must be able to speak its message in all the tongues of men, though this is obviously true. The Church must also use that message and the response to that message to bind itself together into one body. The act of proclaiming the Gospel in a prosperous New England city to a well-dressed congregation of upper-middle class college graduates cannot be done in isolation. Neither can the act of proclaiming the Gospel in a village deep in the mountains of New Guinea to a little group of nearly naked men and women. These acts are not isolated, one from another, because they constitute not two, but one task. Not merely is it one Gospel that is preached in both situations. It is one task because each act of preaching is inextricably bound up in the other. The Church is either one, or it is no church at all. It is one because 'apart from us they should not be made perfect.' (Heb. 11:40) The task is not merely to communicate in each situation, but equally to communicate between the two situations. And this latter is perhaps the more difficult challenge to our present poor equipment and weak purpose.

To understand something of the complexity of this problem, we might look at two partial solutions. A few centuries ago a great segment of the Church used Latin in all its inner life. This was a day of incredible fragmentation in European society. Complete disintegration was averted only by the presence of a Church transcending all these petty jurisdictions and held together by internal communication through the Latin language. Churchmen everywhere could and did communicate with one another, preserving something of a true unity in life and faith. The shortcoming of the medieval Church was its failure to communicate with the ordinary man. He knew no Latin, nor was the Church very eager that he should learn it. The Church made minimal use of any vernacular. This all mounted up to a near fatal deficiency. The Reformation



found part of its roots precisely here and grew up as a protest against this pattern of partial communication. The work of the Church was made over into the languages of the people, which were thereby given new dignity and utility. But the Protestant Church has never fully solved the problem of communication between the several sectors of the Church. To add to the difficulties, in due course some of the Reformation vernaculars became new Protestant Latins, cut off from the thought and speech of the people. Both the integrating function of language and its power to communicate with people were lost. Here we find ourselves today: Both communication problems are pressing in upon us. The life of the Christian Church depends on our somehow finding fuller, better command of the languages of the world. The Church must reach more effectively into present societies and present its message more intelligibly to the people. And it must listen patiently to what the people have to say in response. Not in a dozen languages, not in scores, not even in hundreds, but in at least a thousand. And we must be penitent before Him who sent us into all the world that we have not been bearing witness and listening in all of the three or four thousand languages that daily pass through the lips of men and women. Having preached and listened, the Church must tie together all these scattered fragments into one Body, even as we have one Lord. This is the problem of communication within the Church, the interchange that keeps me in awareness of my brother in New Guinea, whereby I share with him his burdens and his gifts. Without communication, how can the Church be one Body?

Let me be specific about three areas of Church life which demand language skills of the highest grade and in copious supply. In all of these there are needed the deeper insights which only linguistics can provide.

First, we must make our preachers and teachers better able to communicate with the people they serve. This is not an easy task. Too often learning and social status are tied up with forms of language which do not and cannot communicate. They are too literary, too associated with snobbery, too much valued for their melodious sound, to convey much beyond a set of conventional connotations, euphoria or revulsion as the case may be. We need creative writing and speaking, not so much that which is creative in its artistic form, as that which is creative in its personal impact. We must

have intelligent and educated ministers, but we must watch lest their very education set them off from the people out of which they come and among whom they serve. Simply polishing their speech will not suffice. Neither will granting them license to speak carelessly, following every popular fad. Our programs for the teaching of preaching must be based on a sound understanding of the role of various forms of speech in society, their stigmata, their structure. A whole linguistic dimension is involved that is often lacking in either our discussion, or our teaching, of speech and homiletics. And these problems of developing effective, communicating speech are with us, different in details only, where the Church speaks Marathi, or KiKongo, or American English.

Second, we must keep the Churches supplied with the men and women, competent in more than one language, who can serve as bridges tying one segment to another. This includes in a primary place the missionaries, men who go out from one branch of the Church to stand beside and serve with another. I hardly need to rehearse the dreary facts of recent missionary language incompetence. There are missions which—after forty years of service—still have not one foreigner able to preach in the local language. There are missions which prohibit their workers from learning or using the language of the people among whom they work, and many more that provide neither help nor encouragement in learning. There are missions which have found the language too difficult for them and so have reshaped it, forcing the people to learn a crude and inexpressive jargon, a caricature of the language they speak and love. In contrast there are missionaries here and there with remarkable language command, acquired more often by long, hard work than by any special gifts. These men are communicating deeply and effectively. They are an indication of what could be if the missions were really committed to language learning. But the total record is poor. I very much doubt that the average missionary today comes up to one half the effectiveness which his native ability and professional training would lead one to expect. A large share of this loss of impact is directly the result of language deficiencies. The missionaries are being deprived of their opportunity to serve. The supporting churches are getting far less than their money's worth. And the churches on the field are getting stones for bread. Is this Christian stewardship? 'I know your works; you have the name of



being alive, and you are dead. Awake, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God. . . . He who has an ear, let him hear what the Spirit says to the Churches.' (Rev. 3:1b, 2, 6)

Language learning is not a responsibility of the missionaries alone. Today our theologians read publications in French and German, and a few also in Swedish or Dutch. But the day has come when the American Churches need to look not only to the middle-aged churches in what we call the 'old countries', but also to the young churches in the really old countries, and to the old churches as well. For out of the East, and out of Africa, and out of the most unlikely places—the Nazareths of our day—are coming new Christian insights. There is a fullness in the Gospel which can be seen only if we can look through the eyes of the Japanese, the Batak, the Burman, the Navaho. Our American Churches are organized with theological seminaries as the focus of our scholarship and meditation. These are the agencies of the Church charged with continually seeking the new light that will yet break out. To these faculties must be given a renewed charge to follow the life, work, thought, and testimony of the whole Church. We must have men in these faculties who can read not only the languages of Europe, but also Chinese, Hindi, Lusei, Ewe, and a host of others. Men who can listen to the testimonies of these Churches and interpret them to the Church in America. How else can we be in fact a part of a World Church?

Third, we must provide the Scriptures for the whole Church and the world. There are today over a thousand people whose major responsibility in the Church is Bible translation. Yet the work still urgently needed is tremendous. There remain as many more languages needing translations as there are already having them, perhaps even twice as many. That is, the translation work of two millennia needs to be duplicated in our day. And indeed much of what we have needs to be redone in this generation also. A first translation ought, in general, to be considered obsolete in twenty years; a revision ought not to stand for more than half a century. There is a pressing need for translation now, and there will continue to be.

Translation work is immensely complex, for we seek after two objectives, each, of itself, difficult, and the two in a measure incompatible—complete intelligibility and perfect fidelity. There must al-

ways be compromise; but there must never be the easy compromise of hasty and unconsidered work. We must offer our best workmanship, something that will speak to the ears and minds of men and women with the familiar ring of their own tongue, and will present to them the authentic message of the Gospel. Then we must trust God's grace to make it speak to their hearts.

The story of Bible translation in these times is a thrilling one, not simply because of the devotion of the men and women in it, nor even because of the obvious blessings which it has brought in some tribes and nations, but because it demonstrates what can be done when an agency of the Church faces up to a new situation and seeks new and sharper tools. Over the last generation the resources of modern anthropology and linguistics have become available to Bible translators. Through the Bible Societies, there has been a great effort to bring to bear on the work of the Church new techniques developed out of the findings of anthropology and linguistics. The impact of this has been deep and fruitful. More Bible translation is being done than ever before, and it is constantly improving in quality. Here is one place where the Church is using its talents well, and has already brought forth increase that was never dreamed of by the pioneers.

Not only have Bible Societies led the Church in experimenting with new approaches to language problems; they have also led the world in research on translation problems and techniques. A neighbor of mine in India was translating into English the devotional poetry of Dnyaneshwar, a Marathi Hindu saint. I lent him my copy of Nida's *Bible Translating*, one of the earliest helps produced by the Bible Society. He found that it gave him concrete guidance on many points that before had left him puzzled. This fall I spent a week in a conference exploring still newer techniques that may be useful to translators, and to those who guide translators. Picture the situation: Dutchmen, Americans, Norwegians, Filipinos; theologians, anthropologists, classicists, linguists, missionaries, in day-long discussions of new developments in information theory, transformational grammar, semantic analysis, and what not; sifting, selecting, combining, restating, experimenting. To what end? That last summer's theoretical results in the Research Laboratory in Electronics at MIT might be transformed into practical techniques and applied, this winter, in some remote spot in Africa to the translation



of the Bible for a people known to the Christian world only a few years. And why this? That they might read the Gospel message more accurately and more vividly than our ancestors were privileged to read or hear it for centuries after the Church first came to them.

This work of the Bible Societies could easily be discounted. It is highly specialized, directed to one very specific problem in the life of the Church. Though growing in scope and depth every year, it is still a small enterprise. Yet it is prophetic, I hope, in the work of the Church. For the Bible Societies are finding themselves driven ever deeper into fundamental questions. They find themselves asking such questions as: Why are translations always longer than the original? What constitutes intelligibility? And what fidelity? And these questions are carrying them into increasingly basic programs of research. I think everyone who knows this work realizes that these questions are inescapable, once a commitment is made to high and rising standards in the work. I think they also agree that this basic research is eminently worthwhile as an undergirding of the more immediate practical helps that the Bible Societies are rendering translators everywhere—word-books, commentaries, translation manuals. In short the Bible Societies are a type of what the Church ought to have in many other areas of its life and work, both linguistic and non-linguistic. Is it proper that the Church with its peculiar language needs should be following, not leading in the present active development of better language teaching methods? Indeed in many places we are standing still or retrogressing. Is it proper that the Church should depend on others so much for the basic understandings of language and culture which it needs in its work? I believe that the Church is going to suffer seriously until it can follow the lead of the Bible Societies and back up many other parts of its work by active programs of basic research, each recognized as an essential part of the whole task and so receiving the full support of the Church.

I have been talking about ways in which the Church ought to use linguistics in furthering the actual work of presenting the Message. But also it must have a deep understanding of the message itself and its own heritage. Again, these are things which we think of as centering in the theological seminaries and in their faculties. Clearly they are basically the province of specialists in Biblical

Studies, Church History and Theology. But linguistics has, I believe, a contribution to make here also.

Our whole life in the Church is rooted in numerous ways in the Revelation of God recorded for us in the Scriptures. A central task for every part of the Church is, therefore, to understand the meaning of the text of the Bible. I say "text" deliberately, for I am convinced that both our theological education and our preaching must begin precisely there. We must first of all take the text as it stands in all its infinitude of details, and we must take it seriously. There is the quick and easy shortcut of proceeding almost immediately to the "Biblical Theology," to concentrate our attention only on the 'great themes.' By bypassing the close exegesis of verse, of clause, or of phrase, this almost inevitably leads to vacuity. Rather we are called on to wrestle with the text—the hard passages as well as the easy—those that seem to be side issues as well as those that seem to be central. If we do this, unexpected riches are found, leadings that a superficial reading would pass by unnoticed. Serious study of the text must eventuate in something significant in our own life, and through us in the life of the Church. The only requirements are that we be both open minded—ready to hear the message which is there whether it be the message we want to hear or not—and serious.

The text of the Bible comes to us in the first instance in three languages: Hebrew, Aramaic and Greek. There is, of course, a kind of serious and profitable Bible study that can proceed from the English text, and it has its proper place in the Church. But indispensable to the full life of the Church is a deeper level of Bible study that must be based squarely on the text in the original languages. Our theological seminaries are the centers from which this sort of Bible study must diffuse outward into the churches. In particular, the theological seminaries are charged with maintaining the corps of Biblical scholars, both in their own faculties and out in the churches, men who are competent in these languages and able to use them productively in close exegetical study of the text.

The record here is not very impressive. Attention to Biblical languages seems in many places to be quite perfunctory. Few ministers leave the seminary with enough Greek that they can use the original texts at all profitably. Their work in the language has been insufficient, largely for want of interest, both their own and the interest of the churches. Greek teaching varies from seminary to semi-



nary, from good to very poor. The situation with Hebrew is far worse. In almost every seminary in America, Hebrew is considered the least useful course in the whole curriculum. It is not hard to see why this should be so. The relevance of Hebrew to the work of the pastor, the teacher, or the missionary is not made clear. It is not enough merely to remind the student that the Old Testament is written largely in Hebrew—he knows, of course, that it is also available in English. Indeed, his Old Testament courses are based very largely on the English text. So likewise is any Old Testament preaching that he may hear in the churches. All this reinforces his acceptance of a traditional evaluation of the language which is passed down from student to student. Moreover, Hebrew is characteristically badly taught—such standards as prevail would not be tolerated if the subject were more highly regarded. The professor who teaches Hebrew seldom has his heart in it. But if, as occasionally happens, he does really enjoy Hebrew, very likely he has long since learned that the students do not. Such teaching produces a deadening frustration. The teacher's discomfort is only aggravated by the textbooks—they generally present an understanding of Hebrew structure that most Semitists are convinced is quite inadequate. And above all, the textbooks give attention to different points of structure in almost inverse proportion to their exegetical significance. Typically, they open with several chapters on the minutiae of vowel pointing. The vowel points have at best a very secondary place in the text. Sentence structure, the heart of most exegetical problems, is barely mentioned. The usual approach to the teaching of Hebrew is through translation. Now there has been a great deal of debate about the translation approach in teaching languages; it is not yet closed, and there are certainly two sides to the question. But for Old Testament Hebrew, the case for teaching by translation is as weak as it possibly could be. All known material in the language has been translated, generally in numerous translations, and for the most part they are excellent. Whatever there may be in the Old Testament text that can be made accessible through translation is already easily available to speakers of English. But there are also many things in the Hebrew text which do not come through clearly, even with all the effort which has been expended in producing a faithful English rendering. These are the points at which a knowledge of Hebrew will help with the work of exegesis.

But these are also precisely the points at which translation-based teaching can make little or no contribution. Hebrew is indeed the most useless subject in the seminary curriculum, not by the perversity of the students' appraisal, but as a very necessary consequence of the way it is generally taught. It will continue to have that distinction until such time as there can be a drastic revolution in the teaching of Hebrew. An individual instructor can hardly patch it up on a small scale—I know for I have tried it. A better textbook alone is not enough; we must have better reference grammars, and better dictionaries. Without a full set of adequate and up-to-date materials a teacher of Hebrew who tries diligently to do a good job is blocked and frustrated. It is not simply a matter of better pedagogic organization and more attractive presentation that is needed. Underlying all this must be a thorough restudy of the facts of the Hebrew language as it is seen in the Old Testament corpus. This is a job for linguists. There must be a complete rethinking of the objectives of seminary Hebrew teaching. This is more than a linguistic task, but it must be done against a realistic understanding of what Hebrew is, what language learning is, and what Hebrew grammar can contribute to textual studies. That is, it must be done in the light of what linguists can tell us about language.

Nor is that all. When I taught Hebrew, I found myself devoting an increasing proportion of the class time each year to matters of general linguistics. How else could I help students to understand the very strange structure of a language so totally different from English? How else could I bring any coherence into the apparent jumble of disconnected grammatical facts? They came, as most Americans, with a very superficial idea of what translation means. Could I leave them with this naive understanding of the relationship between the original text and the version that they and their people would principally use? How does one go about finding the meaning of a word? Of a phrase? or of a sentence? What can we say precisely about literary style? These are general linguistic questions, and they need to be answered, as best we can, both in complete generality, and as bearing on the Hebrew language and the Old Testament text. Perhaps a Hebrew class should concentrate on Hebrew. If so, these questions need to be discussed fully and responsibly elsewhere. Certainly for anyone who is to concentrate on



Biblical studies, instruction in linguistics would seem today to be essential. I would venture to suggest that for all seminary students it could be most helpful.

Rooted in the Scripture, the Church comes down through a long and tortuous history. To many this seems little more than a ceaseless and ever varying controversy over abstruse theological formulations apparently as detached from life in their own day as they are from life in ours. It is not my part here to defend the proposition that this history does have a relevancy for today, indeed that at some points it may even be crucial. I can only affirm that this is my conviction, and suggest that pertinence does increase as the issues are better understood. If so, it is well worth while to make an effort to understand them. And, again, linguistics has its part alongside many other disciplines in elucidating them.

May I take one example? Certainly for students the most puzzling era in Church History is that of the great christological controversies. These are an intricate series of debates revolving around a set of, to us, obscure Greek words: *ὑπόστασις*, *φύσις*, *οὐσία*, *θεοτόκος*, etc. Clearly, some understanding of the significance of these words in their contemporary Greek context is essential; and a Church historian perforce labors to convey this to a student. Something beyond a mere knowledge of Greek is involved; the structure of semantic fields, the technique of semantic analysis, the processes of semantic change—linguistic matters all—have a bearing on the clarification of these difficult conceptions.

But there is one general fact about the christological controversies which has escaped either the notice or the mention of most historians. That is the frequency with which the battle lines have coincided with the division between the Greek-speaking and the Syriac-speaking branches of the Church. Large parts of the controversy hinge, not alone on the meanings of these terms in Greek, but equally on the meanings of a related set in Syriac. Much of the discussion, though actually debated in Greek, rested on a Syriac linguistic basis in Syriac minds. And if this is so, the problem is not merely doubled, for beyond the two sets of terms an even more complex additional problem is raised: that of the translation equivalences between the two sets. Translation is always a tricky business, and when as here, very subtle distinctions were involved, and these

had to go through the processes of translation, now very literal, now very free, difficulties would be almost inevitable. Rather than discuss the whole set, may I comment on two pairs of terms? The Greek Church applied to Mary the term *θεοτόκος* "Mother of God" rather than *χριστοτόκος* "Mother of Christ" since the latter seemed to imply that Christ was at birth simply human, whereas the former implied strongly His divinity without negating His humanity. However, the literal Syriac equivalents carried quite different connotations. *Yāldat Alāhā* so emphasizes the divinity that it approaches in meaning very closely to something like "Mother of the Godhead"—hardly an acceptable implication to any Christian. But *Yāldat Mshikhā*, translating *χριστοτόκος*, clearly implies within Syriac joint humanity and divinity. Greek orthodoxy translated into Syriac heterodoxy, and conversely. With such a linguistic situation is there any wonder that there was an unreconcilable dispute? Perhaps an understanding of the translation problems can help our attitudes toward the ancient controversies. Perhaps it can help us to see the 'heretics' were not always wrong, but sometimes defenders of the same truth as the 'orthodox.' And perhaps it can help us to take a deeper and less prejudiced view of the theological controversies of our day.

For certainly some of these latter-day disputes are heavily endowed with linguistic overtones. Witness the present sharp division between those for whom 'fundamentalism' is an honorable word with a great tradition, and those for whom it is a symbol of shallowness and fanaticism. I deliberately put the division this way. For certainly it is not now a controversy between two clearly marked theological positions. Perhaps it was thirty years ago, but even that is not too certain. There is no theological unity within either division. A totally new theological alignment seems to be emerging with an important middle position drawn from both sides of the old controversy. Already those in this middle group—and I suspect that includes most of us here—are closer to those across the line than to many of those who share with ourselves the same recent history. But we do not realize this because of the linguistic and cultural barriers that divide us. The differences in the way we talk are more obvious than the similarity in what we are saying. Emotional connotations of language control our reactions more than the denotations. I have worshipped—and preached—in churches on either side of that line of division. I find going from one to another much like going from

the Italian Congregational Church to Immanuel.\* There are small differences of all sorts, but the one great difference is language. Somehow we have learned to keep the fellowship unbroken when the linguistic differences are great, forcing us to recognize them; but we are not so successful when they are less obvious. Churches are kept apart, then, in some cases by linguistic differences, by a failure to communicate, by our negligence or refusal to learn a theologically foreign idiom. And so we are cut off from partaking in another tradition, a tradition that has something to offer us.

Again, one might agree that we should learn these sectarian dialects, as we might learn any second language, and he might still ask what linguistics can contribute. But we must remember that what obstructs our understanding is not the thorough-going foreignness of the other idiom, but its deceptive likeness. We think we are talking the same language; every obvious bit of evidence confirms our impression. The differences are commonly in the most subtle aspects of language, in minor differences in ranges of meaning, in affective implications of style of delivery, in the very complex interrelations of levels of discourse. That is, in details that require precise techniques and imaginative applications to unravel.

There is another area in the Church's understanding of itself and its message where deeper views of language can be of assistance. I refer to Christian doctrine in its relation to the Scripture on one hand and to apologetic on the other. Here again there is a simple dimension, and a deeper more complex one. The first lays upon us the obligation to study the language of theology to find out whether it is communicating, and if so, what and to whom. For the terms we use sometimes mean nothing to anyone. Sometimes they mean something to those inside the Church, and nothing to those outside. Sometimes they mean one thing to Christians, another—perhaps contrary—thing to non-Christians. Theological gobbledegook has long been one of the chief manifestations of original sin in the Western Church. We need more careful appraisal of our language and our use of language.

But there is another, deeper, dimension. It can perhaps best be summed up in an aphorism that I owe to my colleague Professor Ford Battles: 'Theology is making verbs into nouns; preaching is

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\*The Italian Congregational Church in Hartford meets in the chapel of Immanuel Congregational Church.



putting them back into verbs.' The theologian talks about 'creation, providence, redemption.' These have a comprehensive, universal ring, but quite lack the immediacy of the preacher's affirmations 'God creates, God provides, God was in Christ redeeming . . .' And generally the Bible sides with the preacher! What has this difference of phraseology done to the Gospel? For one thing it has generalized and universalized. Those sound a little like improvements, until we remember that one distinguishing mark of the Christian Gospel is its particularity. Biblical revelation is not couched in such generalities because it was not of this nature. God showed His love, not simply to mankind, but to specific men, a blind man, a cripple, a taxgatherer. And he showed it not in any general way, but by the most specific of acts at specific times and places. And it culminates in a Life starting in a manger, running its course through the small towns of Galilee and the great city of Jerusalem toward a cross, a borrowed grave, and a resurrection, and beyond. What has our language done to us? Indo-European tongues stand out among the thousands in the world for the ease with which they express actions by nouns: creation, providence, redemption—thus pushing off (commonly into oblivion)—the questions: Who did? To whom? For nouns do not have subjects and objects as do verbs. This peculiarity of our European languages teams up with our Aristotelian heritage to mould our thought in subtle ways. I would not wish to say that it has debilitated the Gospel. The Gospel has shown a remarkable ability to speak through the most unsuitable seeming languages. But it has certainly impressed itself deeply on our thinking. We here are mostly Western Christians. But we would rather be Christians in that Church in which there is no East or West. Ought we not to know wherein our language has westernized us? Ought we not to ask some deeper questions about our theologizing? Surely doctrine is important, and theologians are necessary, but perhaps the sharp separation between theologian and preacher—or rather between theologizing and preaching, for some preachers merely theologize from the pulpit—is something that we have imposed on the Gospel, something from which it must be freed. Perhaps this will be one of the developments in the World Church that will be painful for us, but salutary. Might it not be less painful if we understood better what our languages have done to our Christian thinking?

In the proclamation of the Gospel, the Church must attend to its

tools, among them language. It must also deepen its understanding of its message and its own past experiences with that message. And it must understand the man to whom its preaching is directed in his present-day predicament. I have sketched, all too briefly, some of the ways in which linguistics might contribute to the first two. I believe that it has a special relevance for the last part of the task also. But time is short, and I must be even sketchier.

Man interacts with man and with nature in a multitude of ways. In many of these language enters in intimately; in not a few it is the central instrument in that interaction. To the extent that this interaction is patterned, we call it culture, and it therefore follows that language is a part of culture, but more, that it is the typical device of interpersonal reaction, the vehicle of most other cultural patterns. It is fatuous to look at culture apart from the language which gives it cohesiveness. The science of culture then must include consideration of language. It is for this reason that most anthropologists consider linguistics within their total scope.

But language is not merely a passive instrument, a device by which other patterns of culture are transmitted and operated. In many ways, most of which we cannot now fully define, language is determinative of culture. Not only must many aspects of culture operate within the limitations of the associated language, but in many places, language forces culture into its own mould. A moment ago I advanced an argument that Indo-European language patterns have shaped Western theology. This argument was such that the case could hardly be unique. There are certainly many other similar instances within the Christian culture and within the secular culture.

If man's culture is so moulded by his language, his view of his culture must be even more strongly affected. This applies both to the ordinary man's ordinary view, and the scholar's most scholarly view. Man's predicament, to which the Church must speak, is not simply in his biology, in his environment, and in his culture, but it is also in his own view of himself and his place. And it is, therefore, different in different cultures and in different language groups. The Church must understand, not merely generic man, but each group and each man. For just as the Gospel was declared to man through specific people and events in human history, so it is a Gospel directed to individual men in the particular societies in which they find themselves.

The Church must use every means at hand to understand man and his predicament. Among these must be a knowledge of his specific culture and language. It must be a very precise knowledge. The smallest details in the cultural controls over his interactions with people may be crucial as he is approached. So may be the devices which his society has evolved for meeting and containing social innovations and non-conformity. We proclaim to him a new basis for his personal life and a new set of relationships within the Church of Christ. How does he integrate these around sets of habits he has built up over a lifetime? On behalf of the Church we must be able to sense, behind his overt reactions, the deeper processes. We must understand every nuance of his response to our approaches and his inquiries to us. The Church must meet him within his own cultural setting and address him in his own language, and it must do this with a deep sensitivity.

For this, specific knowledge of his local culture is not enough, however. We want to relate him to events that have happened in history, that is, also in specific cultural situations, but cultures other than his own, sometimes quite radically different cultures. So the work of the Church has always a certain cross-cultural aspect. We must see the specific problems of each culture and each man in relation to human universals. And here a comparative view of cultures and languages is important. Here we need the broader view afforded by the sciences of anthropology and linguistics. These provide the perspective that make detailed study of a specific culture and language meaningful, just as they provide aid for the emissary of Christ in learning a new culture and language.

I have been talking of anthropology and linguistics. And, indeed, though I did not point it out specifically, all my earlier discussion involved both. But I have not been talking of them as two separate disciplines, but as one. For in most of these matters they interact and supplement one another. A linguist must in some considerable measure be an anthropologist also, for he can only observe a language within a framework laid down by the culture. And an anthropologist must be something of a linguist, because so many of the problems that he faces have a linguistic dimension. When I speak of anthropology and linguistics together as needed to understand man in the condition in which the Church finds him, I am not speaking of these as two disciplines. For in such matters they merge into one.



The deepest questions in linguistics are also the deepest questions in anthropology. The two are separate only as they deal with the more superficial problems. And in the world-wide work of the Church, these more fundamental questions, though not as obtrusive, are the places where our vision most needs sharpening and extending.

What are these deep issues on which anthropology and linguistics have something to say jointly to the Church? I will mention only one: the matter of our attitudes toward this very diversity of culture within which we must operate as a World Church. We must neither exaggerate the differences nor dismiss them too lightly. And above all we must learn to look at all cultures dispassionately without undue favor either to our own or to another's. This is close to what the anthropologist means by cultural relativity, a position which enables him to look at cultures with objective detachment. For the Church, however, objectivity must be combined rather with responsibility. An impartial responsibility, of course, for the Church is not oriented to any one culture as normative, but to all equally. This responsible intercultural objectivity must be developed out of the most fundamental views of languages, cultures, and their diversity which can come to us from anthropology and linguistics and from our basic Christian convictions of the origin, nature and destiny of man.

What we need, then, is not merely an anthropological churchmanship, but a Christian anthropology. That is, a theologically aware study of man and his societies. The Christian dimension must not be superficial, a mere censorship of the results of others, casting out those elements which seem less congenial to our prejudices and purposes. It must be an approach that will combine the deepest insights of the social sciences with the Biblical view of man. It is for this reason that there must be anthropologists and linguists within the body of the Church. The needed work cannot merely be contracted out to whomever will undertake it for us. Thus there is needed Church-oriented work in every relevant branch of anthropology, including particularly that which is my proper subject today.

I have outlined what amounts to a very ambitious program for linguistics in the service of the Church. It ranges from the rather familiar matters of language teaching to the exploration of fresh

fields in which new techniques will have to be elaborated and where, perhaps, quite unexpected results may be found. But even the more prosaic matters need a great deal more effort, more imaginative treatment, and a deepening of purpose. All this is a large order, and it calls for a very wide assortment of linguistic knowledge and technical skills. There must be created in the Church a number of new centers for linguistic teaching, research, and interchange. And the few that we have need to be strengthened.

Some of these linguistic needs of the Church we have been trying to meet here in the Hartford Seminary Foundation. To provide the necessary basic technical skills we have been teaching such courses as Phonetics and Phonemics, Morphology and Syntax, Field Methods, and Historical Linguistics. To prepare more directly for the practical work of the Church we have been teaching in four fields of applied linguistics: Adult Literacy Education, English Teaching, Preparation of Pedagogical Materials, and Bible Translating. And we have been trying to undergird this technical training with an adequate treatment of theory. Students have gone out from here to many parts of the world to perform a wide variety of services for the Church, some of them working primarily as missionary linguists, and others combining linguistic work with other mission responsibilities. Missionary linguists return to us from the field every year for further training and for renewal of contact with the broader aspects of their discipline. In a department such as ours we try to give them direct help, so far as we can, and give them a widened perspective on their own local problems. In this we get involved in an incredible assortment of topics. In the last few weeks I have been discussing with students such things as: the phonemics of Asmat from New Guinea, a language so poorly known that it is not listed at all in the latest survey of the languages of the region published in 1954, the noun-class system of uMbundu of Angola, the Panjabi verbal phrase, the order of sentence elements in Senari from West Africa, the strategy of analysis for a body of text in Higi of Nigeria, the rhetorical structure of a Fulani sermon from Cameroun. These are a sample of the work of a linguist whose main duty is to serve as a clearinghouse gathering insights from missionaries from all parts of the world and channelling them to other missionaries facing similar problems. They also give a hint as to how specific and technical the work can be. This is an aspect of linguistics

that puzzles some of my colleagues, and sometimes strains their patience just a bit. It all seems to be in a different world of thought from most of the rest of our Foundation activities. But it is in just such things, in the multitude of technical details, that linguistic insight develops. And it is in attention to the multifarious small points that linguistics can contribute to the task of communication in and by the Church. Linguistics in the service of the Church must first of all be grounded in thorough discussion of theory and meticulous attention to technical detail. To discharge our responsibilities here we must do as good a job in these matters as can be done and we must constantly work toward higher proficiencies.

A second requirement that I feel laid upon me, upon this institution, and upon other men and institutions which we hope may join us in this work, is the task of maintaining fruitful contact and interchange with the world of academic linguistics. A great deal is being done these days in the universities, here and abroad, which is of significance to us—new theories, new techniques, as well as an increasing volume of work directly on specific languages—and there are very few languages in which the Church is not vitally interested. All these insights and facts must be gathered, interpreted, and channelled into the work of the Church where and as they may be needed. The Christian Church has an astonishing number of missionary linguists laboring on the field all over the world. They are working diligently on little known languages, and they are working in large part in isolation. Many of them are doing a needed task well, feeling their way into a new language, laying the basis for the proclamation of the Gospel, for the building of a church, and assisting the people in their adjustment to a new way of life that the outside world is forcing upon them. In this they necessarily work in remote places, away from libraries and all the machinery of scholarly interchange. They cannot adequately maintain the academic contacts for the Church. There must be some centers, such as this Foundation, which can stand as bridges with one footing in the Church and one in the academic community. Through them must pass continually a two way traffic in data and theory.

A third requirement is that the linguistic work of the Church must maintain interdisciplinary contacts. I have shown how closely linguistics must be associated with anthropology. This arises from



the close relation of their subject matter and their aims. But I have also shown by a few examples how linguistics has something to contribute to Biblical Studies, to Church History, and to the study of Christian Doctrine. I have suggested a bit of what Bible Translating, and through it Biblical studies, has contributed to linguistic theory and practice. We may expect such contributions to increase. And finally I made a very brief reference to the importance of theology to the basic theoretical position of linguistics and anthropology. Linguistics in the service of the Church must necessarily maintain fruitful interchanges with a number of other disciplines. There has, in recent years, been a steady growth of interdisciplinary projects of all sorts. Many of them seem to be quite artificial in their conception and operation. A group of men, otherwise hardly acquainted, come together for a brief time to work on some common project. Not infrequently they find difficulties in communication among themselves. They draw up a report and separate. This kind of work is necessary, I am sure, but largely because of the extreme fragmentation of modern research and teaching. The best sort of interdisciplinary interchange is that arising unplanned in a community of scholars. If people can work together and talk together over long periods of time, each from time to time getting a glimpse of the work of the other, a more basic type of interdisciplinary stimulation occurs. And here again the Hartford Seminary Foundation has a special significance. For here in this one place we have a most unusual assortment of disciplines for a Church-related institution: not only linguistics and anthropology, but also regional studies, ethnomusicology, social research, child development, in addition to all those which we normally expect in a school for the training of Church leadership. And the people in these fields are peculiarly accessible to each other. The linguists are a small group here. But we have a remarkable opportunity to strengthen the linguistic resources of the Church. There are few places within the Church where the pressures of the immediate tasks of language analysis or translation are lifted long enough that the missionary linguist can probe into fundamentals. There are few places where the experience of workers from so many widely separated areas can be brought together. Here not only can this be done, but there can be constant stimulation of Christian anthropologists, culture historians, and theologians.

The Hartford Seminary Foundation has a unique opportunity for service. We do not rejoice in this uniqueness, and we hope that it may not long endure. But for the present it puts a special responsibility on all of us, and on the linguistics department in particular. We must rise to this responsibility by strengthening our work, by improving the quality and breadth of our teaching, by reaching out to widen our contacts and our services, and by seeking to make known throughout the Church what linguistics can contribute. These are our present tasks, and it is my purpose to work at all of them. I am sure my colleagues in the department share this purpose, believing that these are urgently needed in the Church.

The Church must know its message and its heritage, man to whom it speaks, and the tools with which it works. In all of these language enters, and an understanding of the nature and structure of language can clarify problems and facilitate the work. Linguistics in the service of the Church means using everything which the discipline has to offer to assist in the great task of communicating the Gospel effectively.



Rev. Norman F. Langford, D.D.



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# CHRISTIAN EDUCATION AND THE SEMINARY

Norman F. Langford

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Having laboured for fourteen years in the field of Christian education, I think that I am entitled to express some distaste for the term "Christian education" as a way of describing what I think I am trying to do. I do not question the expression on the grounds that it is merely an unfortunate choice of language. On the contrary I believe it very accurately conveys the sense of what most practitioners in the field imagine their work to be. This applies not only to the professional Christian educator in the parish or in Board executive offices, but also to seminary teachers of the subject and likewise to those who teach other subjects in our seminaries. Therein lies my objection to the term—it is too expressive of what everybody has in mind when the fateful words "Christian education" are spoken. Perhaps we shall never be free of the concepts implied by "Christian education," or free of the phrase itself. Nevertheless, if we are to get to the root of the matter, I think we might well begin by questioning the appropriateness of the phrase and the validity of what it is usually intended to designate.

In the first place, I would question the expression "Christian education" on the ground that it implies an assimilation of Christian nurture to general education. Now education is necessarily optimistic by nature. It looks toward the development of the individ-

ual's native capacities and justifies itself in so far as it achieves this goal. It would certainly not be correct to set Christian theology in opposition to general education by calling Christianity *pessimistic* by nature. On the contrary, Christian doctrine teaches that in Jesus Christ the world, sin and death have already been overcome. The point, however, is that Christian doctrine looks for, and in fact hails this victory, as the work of the one man Jesus Christ, and not as the progressive amelioration of human nature through the inherent capabilities of human nature.

Thus, while education in general must look upon its task optimistically and must address itself to the developmental possibilities of the human race, Christianity takes its point of departure at quite another place: proclaiming that what we cannot do for ourselves or for one another has already been achieved in Christ. In so far as Christian education allows itself to become imitative of education in general, and to take its sights from general education, it is in the contradictory position of counting upon the so-called educational process for the purpose presumably of *teaching that which lies beyond the educational process*. It is significant that Christian education does not know what to do with eschatology, which is a very determining factor in Biblical theology. We Christian educators tend to move forward along general educational lines, with the hope of a golden age in prospect that *education, not Christ*, can somehow achieve. Then, so far as we can, we ignore the elements in Christian theology that might be either awkward or embarrassing in the exercise of our educational profession.

Closely allied to this question about the validity of Christian education as generally understood is the reliance placed on technical educational training. It is of course quite evident that the teacher needs instruction in how to teach more effectively, in how to understand children and young people, and so forth. Concerning all this I will have more to say at a later point in this paper. What we ought to note in the present context is that the assimilation to general education has created an assumption that special technical training of this sort is what is chiefly needed in order to become a full-fledged Christian educator. How far teachers of Christian education go in adopting a philosophy more adapted to general educational techniques than to Christianity depends upon the personnel, place and circumstances. Suffice it to say, however, that in so far as

great reliance is placed upon educational method, the philosophy that justifies such method does not lag far behind.

There is a third reason why I feel such disquietude about the concept of "Christian education" as such. Very often one encounters a sense of separateness, a belief that to be a Christian educator is to enter a vocation distinctly apart from the ministry of the Word. When there is this high degree of self-consciousness, Christian educators are likely to become a special pressure group, fighting for a place in the sun. In fairness it must be said that there is some historic reason for this phenomenon. Concern about the nurture of the young, and the other related tasks applying to adults, went through a hard struggle to gain recognition in the church. My own father was, I think, the first professor of Christian education in Canada. I am keenly aware of the contempt with which his pioneer efforts were met by professors in other academic disciplines, and even by students who failed to see the necessity for waking up to the tasks of a teaching ministry. Ecclesiastically the problem has often been complicated by the difficulty of Boards of Christian Education, for example, in getting either recognition or funds comparable to, say, the missionary enterprises of the church. Both the academic and the ecclesiastical phases of this struggle are hardly a thing of the past, so that a degree of self-consciousness is to be expected. Nevertheless, Christian education defeats itself when it applies pressure, or represents its character in such a way as to give an impression that it is something separate, with interests differing from that of the church as a whole.

If it were merely a matter of terminology, perhaps the real function of Christian education could be established by the invention of some Protestant term corresponding to the Roman Catholic "sacred congregation for the propagation of the faith." An expression of this kind would tie in the particular concerns of Christian education with the parish and missionary interests of the church, and would set Christian education in its right perspective. However, not only is such a change in terminology unlikely to take place, but it is clear that we must go deeper into the matter than by exercising ourselves about nomenclature. Perhaps the way by which we might escape from the dilemmas—partly, but only partly, self-created—of Christian education is by considering this discipline in closer relationship to practical theology as a whole. It is striking that homi-



letics, or pastoral theology, or liturgics rest easier within the academic calendar than does Christian education: the latter tending, as I have said, to become a thing in itself with its own presuppositions. The suitability of teaching homiletics or liturgics is evident on both academic and ecclesiastical grounds. If the seminary is designed to prepare men for the ministry, then the practical way in which the Word is to be proclaimed and the sacraments administered obviously fits into the scheme.

Christian education, both by its own pretensions and because of the treatment accorded it, seems to be something of a maverick—albeit by this time a rather substantial and powerful one. The assimilation of Christian education to practical theology as a whole would lead Christian education away from the usual assimilation to secular education with its presuppositions. Christian education could then be seen more clearly as *theology in practice*, *Bible teaching in practice*, *church history as understood and interpreted*, and indeed all along the line brought into connection with the church as a whole and therefore with the seminary task as a whole. While of course Christian education is usually counted among the subjects taught under the category of practical theology, I think it is fair to say that almost everyone looks upon it as a thing apart, and not quite comparable to the other subjects subsumed under the title of practical theology. Its isolation, together with its imperial claims, would seem to me to make it difficult to integrate a department of practical theology in such a way as to give legitimate scope and proper perspective to the study of Christian education with its own peculiar demands.

## II

Up to this point I have been so generous in my reservations about Christian education that I might perhaps be allowed to turn my critique in a somewhat different direction. The limitations of Christian education as it presently exists are maybe not all due to Christian education itself. It seems to me that certain roadblocks have been put up by what we would consider the more academic disciplines, as those disciplines are usually conceived and taught. I have already alluded to the contempt encountered by pioneer teachers of Christian education in at least some seminary situations. The problem, however, goes deeper than this. Surely it can be maintained

that theology, Old and New Testament studies, and church history have frequently been taught as though such disciplines were self-sufficient, and did not need to concern themselves with the ministry of the Word. They have been taught as though the teaching of them bore no necessary relationship to the propagation of the Christian faith. Granting that there is certainly a place for advanced studies in these fields, with no immediate practical implications; and granting also that such advanced studies provide a reservoir of learning which make regular seminary training possible: it is nevertheless disturbing that theology, the Bible and church history—as encountered by the ordinary seminary student—appear so unrelated to the work of the ministry. It is impossible not to note the fact that the parish ministry—the ministry of the Word and sacraments—as a rule reflects very little of what is taught in the seminaries.

This has a most profound effect upon Christian education. When there is no proper ministry of the Word and the sacraments, informed by a suitable background of theological training, the Christian educator *must work out his own theology* and interpret the Bible in a way that is most convenient for his special vocation. To what extent the seminaries are prepared to accept responsibility for the rather barbarous character of most present day preaching, I am not in a position to say; nor should I dogmatize about the degree to which such responsibility should be laid at the doors of seminary teachers. At any rate, it is an observable fact that the ministers who are products of our seminaries go their own way, furnishing no basic guidance to the Christian education program of their congregations. They can show others how to *organize*, but seldom can they speak meaningfully of what they *believe*—unless belief has been accommodated to a general philosophy of life that has no roots in what is formally taught in theological courses. It is difficult to avoid speculating as to how far seminary teachers recognize that the subject matter of their courses and the manner of presenting them is supposed to find expression in the preaching and general ministry of the clergy. In so far as the so-called academic disciplines are treated as things in themselves, and are not presented in a manner meant to contribute to the preaching and teaching of the church, learned professors encourage the creation of a kind of Christian education that must find its own way and develop its own presuppositions.

This question cannot be evaded by putting the blame on how homiletics or related subjects—even Christian education—are taught. For what is wrong with the preaching and teaching of the church goes back to a failure to communicate what every minister of the Word ought to know. It is no news that some professors are pedantic! I personally remember taking an undergraduate seminary course on Philippians, which was never completed during the year despite the brevity of the book, because the professor took so many weeks to get past the Greek refinements of the first few verses. But apart from such extreme examples of zealous scholarship applied in the wrong places, I think it is fair to say that the relevance of what is taught in the basic seminary subjects is far from clear to the average student preparing himself for a practical ministry. The really compelling and imperative teachings of, let us say, the Epistle to the Philippians, ought to come clear to the student, not just in some special homiletical coaching, but in the approach that is made to the essence of the Biblical message. Where teaching that is as relevant as it is scholarly fails to take place, the minister is left high and dry; and his work in Christian education out in the parish, or the work of those who labor under his direction in the field of Christian education, is very likely to remain unconnected with the substance of the Christian faith.

Human nature, of course, has its limitations; and it is to be expected that to some extent the specialist in church history, systematic theology, or Biblical studies will not be in all cases consistently conscious of his duty toward the actual ministry of Word and sacrament. Likewise, the person who happens to be preoccupied with practical considerations of the ministry, including Christian education, is likely to dismiss far too lightly the academic questions that he ought to ponder. At all events, traditionally there has been a great gulf between what I have been referring to as academic disciplines, and many of the categories of practical theology. Both within seminaries, and in the church at large, it is clear that there is a divergence of interest—dividing itself along academic or practical lines according to the predilection of the individual. The practical man despises the academic as not being down to earth; the academic despises the practical tasks of the church as belonging to a lower stage of human endeavor. The church school curriculum which I happen to edit has for a good many years been attempting to bring



together these divergent streams, requiring the man of great learning to write so that the child or young person will understand him, and requiring the person with a practical turn of mind to steep himself in matters of doctrine and Biblical scholarship. It has been, and remains, an uphill struggle. This is a problem that cannot be solved by some editorial magic, or by the policies of church boards, but only within the seminaries themselves.

Recognizing that there is within the foreseeable future a gulf between the academic and the practical, would it not be advisable to experiment with efforts to bridge this gap? As I have not been employed in academic circles, I am perhaps unaware of the degree to which such a bridge has been created or at least striven for by some seminaries. I am not conscious, however, that this has been a deliberate goal in very many places. I know of one seminary that a few years ago entertained this objective, and sought to obtain the services of a teacher who would enjoy the confidence of both the theologians and the Christian educators. The thought, as I understand it, was to employ such a person in a variety of courses, designed to interpret to each other the badly divided concerns of the institution. I believe that at another seminary, of some repute, there is a chair of "Biblical Interpretation," having the aim of showing students the relevance of Scripture and the essential meaning which must be gotten across to people, and also the aim of helping students to see how this interpretation can be achieved. This, I am told, is frankly described as a "bridge" chair. It strikes me that some experimentation along these lines would be worth undertaking by any seminary, depending upon the capabilities of the personnel available. Courses could be presented that would show the person of a practical mind the basic things of the faith he must consider, and showing the theologically-minded the necessity and the possibility of making the subject matter of theology intelligible and meaningful. A kind of general utility professor, who grasps both the essentials of theology and the essentials of practice, might have a reconciling effect within the sphere of seminary work. The advantages to Christian education would be very great, as the necessity would no longer exist of going off into a corner and developing a "philosophy of Christian education," worked out without reference to mature theological, Biblical and historical study. Such an experiment would be more than a stop-gap, inasmuch as it is inevitable that to some degree

academic and practical interests will have their peculiar and autonomous concerns, continually demanding reconciliation.

Yet such a bridge, while it could well be provided for as a special project, must basically be supplied by how both the academic and the practical subjects are taught. Theology and related disciplines, as worked out in the seminary, must take thought for the follow-through of the subject matter; and practical disciplines, including Christian education, must look continually to the bases and presuppositions on which they are founded.

A confusing element in the picture is that at many seminaries training is provided for specialists in Christian education with a minimum relationship to theological or Biblical studies. Indeed, I am under the impression that this consideration applies not only to girls who are receiving partial training to become directors of Christian education, but also to ordained ministers whose interests are not highly theological. Ideally, I should imagine, no one should be allowed to give professional leadership in Christian education without full seminary training; but this is an ecclesiastical matter not entirely under the control of the seminaries themselves. What might be controlled by the seminaries is an insistence that a person enrolled in *any* line of specialization learn to know his way around in regard to basic church doctrine, the church fathers, Luther and Calvin, Barth and Brunner and Tillich; the basic facts of Biblical exegesis and the most important elements of church history. Perhaps this is already being done at Hartford and so I do not dwell upon the point. I would only suggest once again that such subject matter be treated with an eye on the fact that the student must see these elements in his training as essential to a competent practice of his life work. For this to happen, the teacher of such basic subjects must himself be conscious that what he is teaching is supposed to *go somewhere*, and not simply become an accumulation of quickly forgotten facts. To put the whole matter in another way, I am soliciting the sympathy of the teacher of basic theological and Biblical disciplines for the person who is going out into the church to make something of these disciplines in the instruction of children and young people.

## III

In conclusion I must speak a little of the specialized training that presumably ought to pertain to Christian education. I shall not dwell on the things which are obvious—for example, courses in child development understood in the conventional sense, instruction in teaching methods or church school administration, and the like. It can be assumed that any competent department of Christian education will take thought for such necessary equipment. My brevity in alluding to such training implies no contempt for it, but rather that it manifestly must be furnished. My only reservation here is the feeling that there is a place for the pioneer who enters Christian education for the sake of theology, and without necessarily taking thought for such vocational equipment. That might be an imaginative and creative opening for Christian education, freshly considered and applied with originality.

At any rate, what we should perhaps look at a little more carefully is the extension of traditional courses into the fields of depth psychology and sociology. These are popular fields of study nowadays, in the church as well as outside it, and would seem to need no apology. I am not actually seeking to offer an *apologetic* but only to make certain comments.

To me it would seem quite apparent that child development, which I have already mentioned, can hardly be studied any longer without reference to psychiatric insight, or to the sociological considerations bearing upon the relationships of persons in society. I believe we are only beginning to realize the intellectual depth and potentialities of such disciplines as these. At the same time depth psychology and sociology must ever and again return to theology for correction and evaluation. Psychology and sociology in the modern sense are young sciences, as compared with the more mature science of theology. We must not shrink, as we perhaps are apt to do, from what the psychiatrist or sociologist has to say, even when it runs counter to the presuppositions on which we have been working in our own fields of labor. Nevertheless, these new enthusiasms must be taken, not so much with a grain of salt as in a mood of serious criticism.

It strikes me that for some time to come depth psychology and sociology, however essential to the armory of the Christian educator



and indeed to any educated person, bear a dialectical relationship to theological and Biblical disciplines. These are lines of inquiry that cannot be ignored, but also cannot be accepted at face value. One is perhaps in the uneasy but unavoidable situation of having to operate within two realms of thought simultaneously, realizing that those realms of thought are by no means compatible. The increasingly popular view that if you extend psychiatry far enough you come to theology, and vice versa, is no more acceptable to the disciple of Freud than it is to the orthodox Calvinist. As we all know, psychiatry is quite prepared to stand on its own feet; and sociology would tend to analyze rather than merely supplement the Christian faith. Our situation seems to be that we cannot live with these inquiries and dogmas, and yet cannot live without them.

The synthesis that is often attempted of these new sciences with theology appears to me superficial. With regret I must refer to this limitation in the work of so deep a thinker as the late Lewis Sherrill, whose book *The Gift of Power* seemed to me to go too far and too fast in relating psychiatric and theological insights. Some curriculum efforts in recent years fall, in my opinion, into the same trap. Yet Christian education must increasingly take note of what depth psychology and sociology have to say, without knowing in advance what the implications may be for Christian education—or indeed, for the mother science of theology. We are in the paradoxical position of having to treat these possibly hostile sciences seriously, and even to study and to teach them, just because we are so serious about the faith toward which their hostility may be expressed.

Whatever the consequences, the sincere intellectual has reason to rejoice that psychiatry and sociology have come into such prominence. One grows a bit weary of the time honored principles of child development and of teaching handed down to us from the 1920's. If such principles represented all there were to Christian education, we might be tempted to set the Christian educator aside as a mere technician. When psychiatric and sociological concerns come into view, new horizons are opened up—horizons which may be sinister and which may keep everything in a state of flux for generations to come, but which at least have the merit of making life interesting. And they make life interesting for the theologian also, who, while he stands upon the ancient and honorable foundations

of Biblical faith, must now take thought as to what to do about the challenge of these new perspectives of human thought.

Even very good theology can be like a stream ending up in a stagnant pool. The stagnation begins when the theologian stops thinking. The necessity of Christian education to take note of depth psychology and sociology puts theology itself upon the alert, and furnishes a realm of thought in which the theologian and Christian educator must alike participate. Otherwise they will find themselves perpetuating the old arrangements of academic responsibility, the old divisions and discontents, the old patterns of seminary life, which are proving to be so irrelevant to human life both inside and outside the church.



Peter L. Berger.



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# SOCIOLOGY IN THE THEOLOGICAL CURRICULUM\*

Peter L. Berger

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Looking at the curricula of Protestant seminaries in this country, one may come to the conclusion that three principal functions of sociology are present. These functions may be called the technical, ideological and dialectical functions. How far this distinction might also apply to Catholic or Jewish seminaries is beyond the scope of these remarks. The contention here will be that, while these three functions exist in fact, it is the third function that promises the greatest contribution of sociology to the theological enterprise.

The technical function places sociology into a relationship with theology somewhat like that of espionage with military strategy. Theology provides the normative rationale of ecclesiastical operations. Sociology provides intelligence about the nature of the terrain and possibly some tactical suggestions as to how the terrain may be occupied.

This function is in evidence when sociology appears in the curriculum primarily in a "practics" guise. At the lowest level of sophistication sociology here consists of instruction in the procedures of religious market research. What is taught is simple survey techniques, how to make age pyramids, use census tracts, plot the location of actual or potential church members on a city map, and so

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\*Revision of a paper read at a panel on the title subject at the meeting of the American Sociological Association, New York City, August 30, 1960.

forth. At considerably higher levels of sophistication sociology may mean the interpretation of American society in whatever depth the instructor can provide or is allowed to provide by the exigencies of a crowded curriculum. The rationale of the interpretation remains the assumption that this interpretation will be of practical utility to the future ministers to whom it is given. This function, then, is a highly pragmatic one. Even though the *pragma* here is a theological one, such a relationship is very similar to that of sociology with the military establishment or with the research operations of the advertising industry. The sociologist renders technical assistance in the bombardment of a target area—be it with atomic weapons, commercial promotion or religious propaganda. Without overlooking the considerable moral difference between these types of professional service, it is instructive to look at their structural similarity. It ought also to be emphasized that scientifically legitimate work may well be undertaken within the structure of such utilitarian employment.

The ideological function makes sociology an instrument by which theology can carry on an intellectual invasion of social problems. The relationship here may be compared with that existing between Marxist theory and the political actions of Marxist parties. To use Marxist terminology for a moment, the first function places sociology in the hands of the ORG-men (the party bureaucrats), the second in the hands of the AGITPROP-men (the party propagandists).

This function is in evidence whenever the attempt is made to produce a "Christian sociology," or a sociology based on "Christian principles," or when sociology is conceived of as providing blueprints for social reform. In these cases sociology becomes ideological in that it provides a highly selective picture of society which fits conveniently into a preconceived theological system of ideas. In all these cases there exists a fundamental misunderstanding of the limitations of empirical science, with a resultant confusion of the role of sociologist with that of social prophet. A brief reference to Max Weber's conception of scientific methodology should suffice here in making the point that a correct understanding of the sociologist's role in no way prevents his ethical evaluation of and existential involvement in social problems. However, if only as a matter of intellectual honesty, the sociologist must make clear in his teaching at

what point he is stepping outside the scientific universe of discourse. Ideological thinking inevitably resists such clarification.

With the increasing self-consciousness of sociologists as scientists and with their professional organization making this self-consciousness normative within their group, this function has certainly been on the decline, at least in the sense that fewer sociologists will today think of their field in these terms as compared with, say, the period when sociology entered theological seminaries under the banners of the Social Gospel. However, there are powerful pressures towards ideologization in the expectations directed towards the sociologist in the seminary situation by both students and faculty colleagues. In innumerable class discussions, formal presentations and informal conversations the sociologist will be pressured to give a theological coloration to his subject—a coloration which will frequently serve to obscure the empirical findings. It is hardly surprising if there appears a psychological tendency to yield to these pressures and come up with ideologically functional statements. In other words, it may happen that despite the “manifest” scientific commitment of the sociologist there appears a “latent” ideological function in what he actually does in this situation (to use the suggestive terms of Robert Merton). It is clear that scientifically legitimate work becomes very difficult when sociology functions in this way.

The dialectical function is in evidence when sociology is carried on as an autonomous intellectual enterprise, entering into a dialogue with theology at specific points of contact. Here the sociologist rejects the notion that he simply serves as a useful handmaiden to the theologian. Also, the sociologist rejects the suggestion that his procedures may be dictated by theological norms and maintains the integrity of his discipline within the commonly accepted canons of empirical science. That is, the concept of a “Christian sociology” is rejected. Obviously not all areas of sociology are equally suitable for such a dialogue. It would seem that the latter is most likely at the points where both disciplines border upon the problems of a philosophical anthropology.

Having briefly described these possible functions of sociology in the theological curriculum, it may now be asked in very simple terms what these will mean for the role of the sociologist as a scientist. As has already been said, the technical function certainly allows the sociologist to carry on legitimate scientific work. It has obvious



practical validity from the point of view of the ecclesiastical institution. Also, it is clear that such technical assistance must *also* be a task of the sociologist in the seminary situation. However, when it becomes his *only* task it would seem that his calling as a scholar is degraded—no matter how lofty the *pragma* in the name of which it is done. An analogy here might be the ambiguous role of the Biblical scholar who is expected to subsume all his findings to the demands of homiletical technique:—Obviously Biblical research will have homiletical significance—but this does not make it a subdivision of homiletics!

The sociologist carrying out this technical function (within whatever measure the situation dictates) will look upon it in terms of his own religious loyalties. If he feels uncommitted to the religious cause in question, he will consider this part of his work as the necessary payment to the devil—as do his colleagues in the Air Force or on Madison Avenue—and quietly carry on the scientific work that he considers his proper calling. It seems safe to say, however, that such cases will be rare. More likely the sociologist who has accepted a seminary position will have done so in accordance with some personal religious commitment. In that case he will take this aspect of his activity seriously, even if his primary *scientific* interests are elsewhere. In sum:—The technical function has validity within limitations.

The ideological function would seem to have no such validity. Where sociology becomes an ideology, it ceases to be sociology and steps out of the scientific universe of discourse. The sociologist may then become a proponent of “social ethics,” an activist in the area of social reform, quite possibly an important contributor to an enterprise of theological synthesis. Certainly he has every right to become any of these. He ought to be very clear, however, in what sense and at what point he has ceased to be a sociologist.

While the technical function still allows the sociologist to retain his role as scientist, the ideological function, at the very least, puts this role in considerable peril. Only in the dialectical function does sociology appear in its own dignity. It can now become an intellectual partner in an ongoing discussion with other disciplines, of which theology is one.

It is difficult to compress into the space of these remarks the implications for teaching content following from this conception. To

carry on the technical function of sociology in the curriculum a number of courses on the nature of American society and on the techniques of ascertaining it will be called for. To carry on the dialectical function serious consideration ought to be given to joint courses taught with other members of the theological faculty, especially in systematics, ethics and church history. Within sociology it would seem that social psychology and the sociology of knowledge (in addition, of course, to the sociology of religion) go farthest in touching upon problems where a dialogue with theology may become fruitful.

Perhaps it may be in order to point out, in conclusion, that any scholarly enterprise will always have its *non*-functional aspects, that there may be scholarly activities whose only function is the perhaps eccentric curiosity of the man who carries them on. Such occasions may also arise in the situation here discussed. The theologians may then complain that this man's work does not help the church, contributes nothing to the intellectual equipment of future ministers and has nothing to say to any other discipline represented in the curriculum. Fellow-sociologists may say that this is work that is irrelevant theoretically and adds nothing of value to our understanding of social processes. When all is said about the sociologist's obligations to his job and to his craft may this possibility still remain an open one! And may we hope that Christian institutions, which in the past have sheltered the most "irrelevant" works of the mind imaginable, will continue to have a place for those whose curiosity can be subsumed under no *pragma* whatever—not even a scientific one!



John F. Bullough.



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# SACRED MUSIC IN A THEOLOGICAL SEMINARY

John Bullough

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Writers concerned with the present state of church music often mention a general lack of musical knowledge on the part of those who serve our churches as ministers of the Gospel. Certainly any successful movement to improve the quality of music in the church must encompass the organists and choir directors, the laity, and the ministers. Yet evidence abounds of a significant revival of interest in the music of the church: outstanding composers are providing anthems and liturgical music suitable for church services in heartening quantity—Randall Thompson, Samuel Barber, Howard Hanson, Benjamin Britten among many others—and talented young composers whose reputation is not yet established are more and more frequently seeing their works published; each year brings the establishment of more high quality schools of sacred music which offer advanced degrees in this field to large classes of students; there is a growing literature on the philosophy (or theology) of church music by such authorities as Archibald Davison of Harvard University, a theologically-minded musician, and Erik Routley, a British Congregational minister with a profound sensitivity to the relationship of music to the church.

Although these evidences point to the development of the musician and the vitality of the musical culture, the key to the problem of music in the local church resides in the minister. It is he who

must detect weaknesses in the relationship of the music to other portions of the service. As illustrations, I draw upon one or two rather typical instances familiar to virtually every organist. A service may be well structured to provide the maximum congregational participation, with versicles and responses, collects read in unison, all leading up to the strongly prophetic preaching characteristic of contemporary Protestantism. However, the minister instructs the organist to "play an Amen" on the organ following the Pastoral Prayer. (The organ, of course, is quite incapable of communicating any verbal utterance.) The plagal cadence or other familiar formula played as an "Amen" is, to this writer at least, inadmissible as a substitute for the utterance itself. Since Christianity is so profoundly a verbal religion, any attempt to short-circuit verbal response would seem to be contrary to the basic character of worship. Another example of ministerial *naïveté* is evident when the organist is encouraged to play on the chimes throughout the "Silent" Prayer so that the Encounter provided for cannot take place. Incongruous practices such as these, plus the toleration of hymns and anthems which, as Erik Routley puts it, are ". . . deliberately contrived in order to express a 'Yes' to the standards of the world which denies the Gospel's 'No' . . ." can only weaken the service, vitiate the Christian message, and cause congregational indignation when this message violates the soft "worshipful mood."

These practices, and many others like them, do not usually occur by deliberate design; they are habits, left from a less exacting era, an era in which the Church and society were not required to face the serious issues of the present—an era from which we are far removed and to which we cannot return, regardless of how hard we try. Where these poor habits remain, they do so with the actual or implied blessing of the minister. The minister permits them either because he has not developed the discernment to recognize such incongruities, or because he does recognize them but is unwilling to risk altering the *status quo*. The principal reason, however, is that the minister, recognizing deficiencies in his musical program, does not know how to remedy the situation. It is my distinct privilege to help future ministers develop musical discernment and to provide suggestions as to methods of approach in correcting the musical deficiencies, anachronisms, and decadent attitudes which beset the churches to so great an extent.

The student body of the Hartford Seminary Foundation is comprised of some two-hundred-fifty men and women from many branches of the Christian Church and from all parts of the United States and many other countries. The musical backgrounds of the students range from a total lack of sensitivity to music at one end of the scale to professional competence at the other. Most, of course, fall more or less in the middle, with considerable interest and appreciation, but very little knowledge or previous exposure to serious music.

It is significant that there is an increasing interest in church music on the part of the students as a whole. Because of the relatively small size of the student body and the resulting informality of the relationship, it is possible frequently to discuss practical and theoretical problems of church music as they arise in the churches in which the students are serving. A mid-morning "coffee break" usually turns into a seminar on jazz liturgies, gospel songs, organists and the like. The "Ultimate Question" which seems always to motivate these discussions is, "What has music to say to theology?" An attempt at a complete answer to such a question by the music instructor *ex cathedra* would be presumptuous indeed, although the search for an answer is leading this writer with increasing urgency into a deeper study of theology. In any case, it is better to lead students to examine the relationships involved in as great detail and from as many vantage points, historically, theologically, and aesthetically, as possible, rather than to propose stock answers to *ultimate questions*. In this way it is possible for students to develop valid individual philosophies of sacred music. No two will be exactly alike and they may change with subsequent experience, but, hopefully, they will be soundly and realistically based.

In the Hartford Seminary Foundation every student in the Theological Seminary is required to attend lectures in sacred music which are included in a basic course in public worship. Readings are assigned and a paper on church music required for the course. The purpose of the lectures is, first, to convince students that the Christian Church indeed has a supremely great musical *tradition* and not simply a collection of mediocre *habits*. This rather commonplace fact always comes as a great revelation to several students, who thereupon become apostles of this newly-discovered tradition, carrying its gospel to churches where they are assisting, and sometimes, carrying on full-time pastorates. Unfortunately, they often re-



turn with dreary tales of church musicians to whom the gospel is, as yet, strange. It is for this reason that the subsequent lectures are practical in nature and concern themselves with such matters as the selection of qualified organists and their adequate compensation. Distinguished and appropriate anthems from the different periods of musical history that are suitable for the smallest choirs are illustrated by use of phonograph records and information is given as to how copies of this music may be secured.

Because a constant effort is made in the daily chapel services to incorporate less familiar hymns, the students' repertoire of hymns is unusually broad and includes metrical psalm tunes, chorales, contemporary hymns, as well as some liturgical pieces in Gregorian and Anglican Chant. The congregational singing in the chapel services is spirited and vital, and in the music classes it is stressed that intelligent, responsive congregational singing is a goal which takes prior claim to any other musical activity in the church.

It has been my practice, in speaking of practical matters, to advance my own opinion as convincingly as possible and encourage students to defend another point of view if they are disposed. Debatable issues—placement of choirs in the sanctuary, elaborate processions, multiple choirs—are discussed in the light of their total impact on the church and its service of public worship. Amid all of this discussion of practical detail, the fundamental question is kept in mind: "What is the essential function of music in church?" This, of course, is only a restatement of the question, "What has music to say to theology?"

A partial answer to this question may be seen as one inquires into the nature of musical art—as well as other arts—in the history of the church. From a broad historical perspective, the creation and performance of music in church in its greatest periods seems to emerge rather clearly as an un-selfconscious response of men of genius to their personal faith in God. In the music of the countless anonymous composers whose art comprises the supremely great *corpus* of Gregorian Chant, in the music of the composers from the Low Countries whose influence was felt all over Europe in the Renaissance, in the music of Bach and his predecessors in Northern Germany in the baroque era, perhaps in the music of Igor Stravinsky today, we are never aware of an attempt to "entertain" the worshipper, "tranquilize" him, create "a worshipful setting" or even pro-

vide "an ecstatic experience." In fact, the emotional needs of the potential consumer do not seem to enter into the creative process of many enduring works. A fine composer, like a fine performer, creates sacred music as an act of faith, returning to God a portion of what has been given him. He creates because it is in his deepest nature to create, and he says in his works what it is in his deepest nature to say. In the face of such a creative process, the ubiquitous purveyors of "effective" anthems emerge as lesser men, doubtless well-meaning in general, but without the means to lift us beyond ourselves in the worshipping community that is the Church. So, inverting the question, theology would seem to say to music, "Give the Church that which is genuine, that which is *true* in the profoundest depths of your art, without compromise or equivocation—*'pro gloria Dei et aedificatione hominum'*."

There is a world of difference between the conception of sacred music as a means of attracting potential church members onto the premises and keeping them occupied by means of musical activity and that of seeking worthy music to assist the worshipping community in glorifying and praising God. The minister is not infrequently in a position to choose between them. It is during seminary training that the issues may be discussed objectively "at a distance" as one facet of a developing concept of the church and the roles of various workers within it. In the one case the music program exists to draw as many people as possible onto the church premises as often as possible to participate in pleasurable and socially agreeable activity, which has the further advantage of providing impressive decoration for the Sunday services. Sufficient demands are made on the organizer of these activities that he earns a reasonable salary for his services. In the other case, *art*, created for the purpose, is offered to God by dedicated artists, professional or amateur, as a token of the creativity of man, who is the image of the creative God. (In the process, the act of corporate worship is immeasurably enriched.) The director of this activity is above all a religious artist and is provided with a decent income, not in relation to the "hours he puts in" as evidenced by his rehearsal schedule, but because of what he *is*—a unique kind of artist in residence. Churches are constantly electing one or the other type of musical program; I am committed without reservation to the second type, and must confess that I exert every effort to convince students of its basic integrity.

Other courses in music elected by many students whose appetite is whetted by the basic lectures are Hymnology and History and Practice of Sacred Music. Both courses are set in a context in which the music of the various historical periods is placed in its cultural, theological, and liturgical environment. Musical literature is studied from the earliest Christian sources up through that which is *avant garde* today. Particular emphasis is again placed on that music which is usable now, and especially that which requires relatively modest vocal and instrumental resources; students become acquainted with the equal voice motets of the English Renaissance, the two-part choruses of Schütz, the many contemporary anthems for small chorus.

The list of courses in sacred music is completed with mention of a practical course in the use of music in religious education, a course in ethnomusicology taught by a specialist in this field, and finally, the Foundation Choir, which may be elected as a course for credit. The purpose of a seminary choir, I believe, is to attempt to put into practice in seminary services the best ideals developed in the classroom, to provide the seminary community with opportunities to hear controversial or significant music in special services, and to provide its members with an opportunity to explore genuine sacred music, with a resulting improvement of their musicianship and music reading ability.

This past year, special choir programs have included a performance of hymns by an important young American composer to texts by outstanding contemporary poets and new translations of the Psalms set in an entirely unique musical idiom which is yet simple enough to be feasible for choir or congregational singing, and a performance of two excellent works in larger form, *Mass of the Holy Spirit* by Randall Thompson and *Rejoice in the Lamb* by Benjamin Britten. These programs were in addition to providing music for chapel services, academic occasions, and the annual Christmas Vesper Service.

In conclusion, a brief word is in order as to the overall response to this program. The outlook is encouraging. Our special programs are increasingly well attended; the controversial music arouses the discussion it is designed to produce, although several local church organists have adopted some of this music to which they were introduced in programs given by the Foundation Choir. The impact of

the total music program plus its encouragement by the administration and faculty is creating a much more vital and informed interest in sacred music than would otherwise exist. I find myself asked to speak to church groups about church music with increasing frequency, a mission which I accept with evangelist's zeal. Students are constantly requesting lists of good church music, phonograph recordings, and books about church music. One mature student, a full-time pastor of a church some distance away from Hartford, brought his organist and choir to the Seminary for an evening in which we explored some of the fine choral and organ music suitable for their use.

It is clear to me, and may be clear to others, that this program of training in music for our prospective church leaders is not yet comprehensive; even as it exists it is not totally successful. However, the evidences of interest mentioned above, plus the musical discussions during "coffee breaks" have convinced me of the potential interest and involvement by the minister in the magnificent tradition of sacred music which the church inherits and carries on, a great part of which is available even to the smallest church where there is vitality and interest enough to investigate it.

While playing the organ for the Commencement Service last Spring I was struck by the thought which provided the motivation that produced this article: "Here they come, organists! I hope you are ready for them."

The following books may be of value to those interested in further reading in the general area of musical art and its relationship to the public worship of the church:

LANG, PAUL HENRY. *Music in Western Civilization*. New York, W. W. Norton, 1947.—a scholarly and comprehensive study of the art of music in the context of the social and religious forces which contributed to its development.

STRAVINSKY, IGOR. *Poetics of Music*. Cambridge, Harvard Univ. Press, 1947. (Also in a paperback edition published by Vintage Books)—insights into the creative process by a supremely gifted and articulate living composer.

ELLINWOOD, LEONARD. *The History of American Church Music*. New York, Morehouse-Gorham, 1953.—an interesting and well-illustrated book by a professional musical scholar who also serves as a minister.

DAVISON, ARCHIBALD T. *Protestant Church Music in America*. Boston, E. C. Schirmer, 1933.

DAVISON, ARCHIBALD T. *Church Music, Illusion and Reality*. Cambridge, Harvard Univ. Press, 1952.—these two books by Dr. Davison are highly critical of the present state of church music.

ROUTLEY, ERIK. *Church Music and Theology*. London, SCM Press, 1959.—an important study by a Congregational minister who is also a highly perceptive critic of sacred music.

LOVELACE, AUSTIN AND RICE, WILLIAM. *Music and Worship in the Church*. New York, Abingdon, 1960.—a recent exposition of the theoretical and practical problems of church music.





Robert S. Paul.

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# THE SEMINARY AND ITS RESEARCH

Robert S. Paul

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It is obvious that the constituent schools of the Hartford Seminary Foundation arose out of the practical need to train men and women for various ministries within the Church at home and abroad.\* If this were the limit of our purpose in these days, an institution such as ours would appear to have very little to do with basic research: its courses would be concerned less with questioning subject-matter than with teaching techniques, and presumably its aim would be to turn out the highest number of skilled practitioners by the most efficient methods in the shortest possible time. A 'practical' member of the Church, invited perhaps to sit on the Board of a seminary because of his own efficiency in business, might very well question the use of paying professors to engage in abstract research when they might seem to be more productively employed in the classroom.

But apart from this 'practical aim' and the criticism of fundamental research that may go with it, there are not a few in university circles who question the place of such research on a seminary

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\*This paper arose out of a memorandum presented to the faculty of the Hartford Seminary Foundation at the end of the recent Self-Study conducted on campus. It is naturally written with the peculiar problems and possibilities of the H.S.F. and its constituent schools in mind, but it is hoped that its basic premises are equally applicable to any Christian institution that is struggling to relate its own commitment in faith to the search for truth.

campus from a very different standpoint. President Gettemy has referred to this understandable hesitation on the part of our colleagues in the universities when he says that the "children of the Reformation are an embarrassment to the children of the Enlightenment." The latter will always ask very pertinently how far an educational institution connected with the Church, and therefore motivated by the specifically religious presuppositions of the Church, can be seriously engaged in the search for truth. In the opinion of many inside as well as outside the Church who cherish the hope (illusion?) of objective scholarship the idea of research in such a context implies a basic contradiction.

It is the contention of this paper that if either of these attitudes were widely represented, an institution such as ours would find itself more and more taking the functions and characteristics of a Trade School. The pressure would be exerted not only by those within the Church who tend to judge the seminary (as they often tend to judge the Church) by its 'success' in terms of numbers, but far more subtly by the ostracism of the scholarly world as it raises a pedantic eyebrow at work that it presumes to be *per se* conducted in a biased environment. If these pressures were successful, relegation to the Trade School category would be almost inevitable, for we should find ourselves forced to send out alumni trained not so much to follow the Living Truth as equipped to disseminate efficiently whatever current fashions in orthodoxy, liberal or conservative, happened to be favoured by their teachers.

Something may be said in favour of a Trade School when you are teaching a trade, but in so far as Jesus Christ claimed to be the Truth, we are related to the Truth wherever it is to be found. There could be no quicker way of ensuring the propagation of error within the Church than by an educational policy limited to providing the future ministers, teachers and missionaries of the Church with an equipment based mainly upon efficient skills and gimmicks.

It must be quite obvious what the present writer feels about this, for although I believe with deep conviction that in an institution such as ours we are essentially committed to the task of training people for vocations within the Church, I hold with equal sincerity (and even passion) that the primary concern of the individual teacher must be with basic research. Indeed, it is my thesis that only

by maintaining fundamental commitment to the discovery of truth can an institution such as ours ultimately fulfil its practical task of training people for the service of Jesus Christ in the Church. This conclusion, I believe, follows both from the essential character of the teaching to which we are committed, and also from reflection on the nature of the theological teacher's own vocation within the ministry of the Church.

## II

### THE CHARACTER OF OUR TEACHING

Our Christian Faith does not mean that we are less concerned with truth than we would be if we were 'uncommitted' scholars, but rather does it add the incentive of commitment to the One who claimed to be The Truth. Basic research which comes from this desire to get at the truth is not a by-product of our teaching, to be engaged in during odd leisure hours as an interesting and relatively harmless hobby, but it is primary. It is not something that keeps the professor usefully occupied when he is not safely in the classroom, but it should be that which constantly feeds and conditions the substance of his courses and seminars. A theological institution perhaps more than most other educational establishments needs teaching that is constantly informed and inspired by the quality of fundamental questioning of the sources that is undertaken by its own faculty, for a scholarly ministry—by which I would mean not only a 'learned ministry' in the old Puritan sense, but also an *honest* ministry—can only come into being as those who are teachers to the future generation of ministers give an example of what it means in terms of vision, commitment and self-discipline. It is to be born only from the example of true scholarship.

What then of the 'practical' side of the instruction which we must also give in an institution which trains people for service in the Church? Some of the teaching (and therefore some of the faculty) will necessarily be concerned mainly with the teaching of techniques and skills. If we argue that these aspects of our work can never be primary, it is by no means to argue that they are not any the less *necessary* to the work as a whole. It is a question of priorities. Research on the sources is primary because it is this which gives life to the teaching of the institution, but the teacher of 'professional skills' is not excluded from this. Perhaps for him the quest



of truth may be concentrated mainly in the constant search for a better technique *and* in relating the substance of the more 'academic' disciplines to the skills which he teaches: a teacher of homiletics or of educational method will be concerned with both the most *effective* preaching or teaching and also with the most trustworthy scholarship in biblical exegesis. At any level it involves a readiness to look at the facts again and to make a judgment upon them: research is a certain attitude towards the facts, rather than a Ph.D. degree.

There are some, however, who might argue that if research is made the mainspring of a theological teacher's interest, there is a good chance that his teaching will become abstract and out of touch with 'real life' or with the actual situation that the Church faces.

This I suggest is a misunderstanding of the real aim and function of a theological institution in these days. The real subject of research with which an institution such as the Hartford Seminary Foundation is engaged is precisely *to relate the Gospel to the actual situation in the world within which that Gospel must be preached*. This is the real research project which is being undertaken by the institution *as a whole*, and within our various disciplines we are engaged in small segments of it. Some of us are concerned primarily with exploring the nature of the Gospel or the Church, and with reviewing again the sources for our Faith; others are primarily concerned with exploring the nature of the world in which the Church's task is set. There is no reason why we should deny the equal value of all the various aspects of this total research. But we must keep before us the *total* subject of our searching. If we do so it will be impossible for our work to be unrelated to the Church's real situation, because this very situation is an integral part of our research.\* —

It is because the Church is called upon to relate the Gospel to a *real* world and not an imaginary one that we plead for the essen-

\*The question is raised as to the attitude of the institution to one whose research interests appear to be completely esoteric. Fundamentally this is not a question which the institution can raise because no one can say where any honest research will end. The *institution* cannot judge the relevance of a scholar's research. But the scholar himself should constantly raise the question, and I believe the honest scholar for whom his *search* is primary might have to question whether that was best served in situations where his own research interests could not be used in teaching: academic freedom presupposes academic self-discipline.

tial relevance of such disciplines as sociology, anthropology, psychology, linguistics and area studies on this campus. Not everyone in the church vocations for which we train our students will be able to use all these disciplines equally, but in our own corporate search for truth they all have a vital place. As soon as we see the total character of the subject in which we are corporately engaged we can begin to appreciate the need for such disciplines and others like them upon our theological campuses. There is also the need for them to be presented as honestly and objectively as possible, for no church-sponsored institution involved in training pastors, missionaries or directors of religious education can truly fulfil its function of relating the Gospel to the *real* world by expecting members of its faculty to view that world through coloured spectacles. On the contrary it should demand that all disciplines should be taught with complete commitment to the truth as far as we know it. This kind of commitment is bound to involve the teacher in fundamental research to the limit of his capacity.

### III

#### THE TEACHER'S VOCATION IN THE CHURCH

We may reach similar conclusions by reflecting upon the nature of the theological teacher's place and vocation within the Church. Obviously from the time of St. Paul to the present day the theologians and teachers of the Church have felt a special responsibility to train young Timothys to be good pastors and bishops. But in a much more fundamental way they seem also to have understood their essential task not simply as the teachers of future ministers but as teachers *of the Church*: it is the task not simply of training the ministers of the Church, but of educating the Church to fulfil its total ministry.

Those who rose to the fore in the Church's thinking were recognized as particularly fitted to lead the whole Church in the way of truth, and this not in any intellectually infallible or autocratic way but in a real sense of exercising a truly pastoral responsibility at the level of Christian thought: the precept of St. Paul is never 'Do this because *I* think this' but always "Be followers of me, even as I am of Christ" (I Cor. 11:1). There is an inter-relationship between the pastoral and the teaching office which means that they can never be wholly separated.

Through the history of the Church, however, there has been the recognition that the teacher responsible for theological disciplines bears a teaching relationship not only to the individuals under his instruction, but at a far deeper level to the Church itself—he is *doctor ecclesiae*—and this is a responsibility which he has from Jesus Christ who is Lord of the Church and who first called him into the Church and gave him the vocation of teaching.

But if we are called to help the Church to understand its own task, and not simply to be instructors in the skills of various ministries, then it is clear that at the very center of our work there must be fundamental reflection and research. Ultimately our theological institutions will fulfil their own calling not as they show themselves to be fairly successful in stuffing prospective ordinands and candidates with the minimum (or for that matter the maximum) amount of knowledge required for the efficient discharge of professional duties, but in the extent to which their faculty members reveal that they have pondered to some purpose on the total responsibility of the Christian Church. They are required to help the Church find the light needed to illuminate its mission within this strange world.

A few months ago I received a letter from the former Principal of the college where I studied theology (Nathaniel Micklem) in which he said that the urgent need of the Church at this time is for those who would help to relate the *einmaligkeit* of the Gospel to the problems presented by the new Space Age. He is right. There are problems enough in the challenge of the new universe that is opening up before us to exercise the fullest powers of heart, mind and spirit in all of us, and enough to engage every discipline to be found on our campuses. In approaching the new range of thought that is required, I suggest that the theological seminary is a community of scholars which has a prime responsibility of meeting the challenge to think more deeply and to feel more keenly on behalf of the whole Church. And it carries with it the inescapable corollary that only by meeting our work at this fundamental level shall we send out the ministers, missionaries and educators who are alive to the issues and therefore competent in their ministries. If they are more aware and more competent, it will be less because they have learned the latest techniques than because they will have caught a glimpse from their teachers of the vast hinterland of truth which

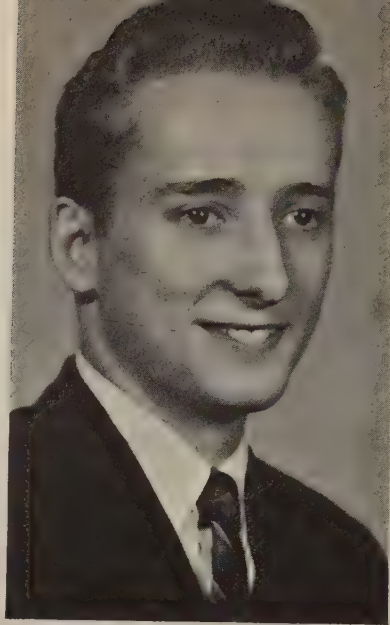
the Church in the wholeness of its ministry is called upon to explore.

Nothing that has been said so far should be construed as intending to discount or minimize the teaching of the classroom, or to suggest that training in technical competence is unimportant or irrelevant. Any abstract research which does that, or which suggests that ideas are more important than people, is clearly a long way from the Christian Gospel. But I maintain that the only relevant teaching for those who are to serve the Church arises from our own constant wrestling with the basic problems confronting the Church, and that the practical skills should be taught so that those who have themselves first encountered the basic problems can do a better job, and not as a substitute for their own grappling with these fundamental issues. Research on a theological campus is basic. It is to be pursued, however, not despite the student and his needs, but *because* of them.





Dr. George A. Riggan.



Frank A. Vietze.

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# AN EXPERIMENTAL USE OF THE CREDO

George A. Riggan and Frank A. Vietze

Dr. George A. Riggan whose note introduces Mr. Vietze's *Credo* is Riley Professor of Systematic Theology at Hartford Theological Seminary. Frank A. Vietze, a candidate for the Bachelor of Divinity degree in the Class of 1961 holds the Bachelor of Arts degree from Wesleyan University.

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The use of the *Credo* as one means of testing the quality of theological education was tried experimentally by the entire faculty of the H.T.S. for the first time in the second half of the last academic year. Students and faculty alike saw the experiment as uncovering what is actually communicated in the teaching processes and as giving clues to gaps which ought to be filled through further teaching and learning. Both have requested its repetition in the second semester of the current school year.

The writing of a *Credo* is a course requirement for B.D. middlers and others taking systematic theology. By voluntary arrangement, the students were already accustomed to meet with their instructor for an extra non-credit hour each week in one of three groups into which the membership of the class divided itself for unstructured discussion of theology. When the statement of belief was due, provision was made to duplicate each *Credo* a week in advance of its scheduled discussion in the voluntary group of which its author was a member. At the initiative of the students, Professor Riggan invited the members of the H.T.S. faculty to participate regularly, one third of them with each group of the class, in the discussion of the *Credo* scheduled for the hour. Prior reading of the paper was

homework for faculty and students alike. Discussion opened with a short critique by a member of the faculty, continued with the (hopefully) brief comments of his colleagues, and concluded with general discussion by faculty and students.

The *Credo* is a confessional statement, an "existential" witness to faith; as such it is not essentially an academic essay. Its utility in testing the academic processes of two years of theological education consequently is not immediately apparent.

Let us grant that theological confession is essentially one's reflection of what *for him* is the ultimate situation. Thus in the case of the Christian, confession witnesses to, and so reflects, the presence and activity of God in the concrete particularities of human history, supremely in Jesus Christ. Yet surely the Christian's confession also reflects the culture and the educational processes through which he has learned to understand himself and his community in their historical existence before God, under God, with God. Theological education, if really effective, makes a difference in that understanding. For just that reason, his confessional essay can be used to test the student's awareness and grasp of the educational processes through which he is going. Thus the silences of his confession, as much as the form and content of its affirmations, often provide clues to his understanding or misunderstanding of the Christian community's account of its life and significance.

To take an extreme example, the processes of literary, historical and theological criticism in Seminary may precipitate the student into a period of uncertainty or of radical doubt. A candid confession will reflect his uncertainty and doubt, may indeed lead to a stance outside the community of Christian belief. Yet the very candor of his affirmations becomes the occasion, not for insisting that he shall believe what he does not believe, nor for demanding that his statement conform to an earlier formulation, but for serious testing of his understanding of the Christian faith itself.

Students, while dreading this oral examination by a group of their faculty, desired it and recommended it to succeeding student generations. The faculty, despite the heavy investment of their time, requested the continuation of the experiment for another year at least, because literary, historical, theological, homiletic, exegetical, cultural studies—the varieties of the whole spectrum of the student's theological education are called into play in the dialogue.

CREDO

Credo—I believe . . . How can I write a statement of beliefs when I do not know what I believe? What is belief? How do we judge whether we believe something or not? Do we look at our actions and take them as expressions of our beliefs? Or do we take our beliefs to be those things of which we are sure in our minds? Or are our beliefs only those things on which the two coincide? I tend to think that those things which one really believes will be visible in his actions, but this is very distressing because I am very seldom able to see expressed in my actions those things which intellectually I think most important.

And it is made infinitely more distressing by the fact that the things which intellectually I think are important derive this importance from the fact that they seem to me to represent reality, they are revelations of God. Thus in my actions I am continually going against the will of God, I am continually committing sins.

But worse than this is the fact that I seem to be unable to control even my own thoughts. Those things which intellectually I hold to be most important are not the thoughts which are most often on my mind. And even when they are there, they are often displaced by thoughts about myself. I sin. Even when I am made aware of my sin and try to do God's will, it is not with pure motives that I act. For although part of me wants to do God's will because it knows that that is the way I was meant to exist and thus that that is part of God's will (in other words, doing God's will because it is God's will), I still have the tendency to do God's will in order to glorify myself. I do not want to admit to myself that I am a sinner. I want to be able to say, "Look at me. I'm doing God's will." Yet even in doing God's will, if I do it with the intention (which I never completely escape) that I should become better and thus no longer be a sinner, I am glorifying myself in place of God and sinning all the more. I am unable to save myself, for by the very act of trying, I fail. And all the time I feel and hear God over against me, judging me and calling me back.

This seems to be the situation in which every person finds himself. He is born into society, which shapes his will before he is able to make decisions for himself. Thus sin is perpetuated from generation to generation. Every man is a sinner and unable to save himself.



Nevertheless, every man, although his life is to a large extent determined for him, has an area within which he is free to choose what he will do and in making his choice he becomes responsible to God for the result of that choice, even though it may not have been what he intended. He is responsible for the choice whether it be to do something or to do nothing or not to make a decision. There is no way to escape this responsibility.

Furthermore, every man has part of the responsibility for every other man's decision, for he is part of the society which helped to shape the other's decisions. Thus even Christ, sinless though he was in respect to his obedience to the Father, was responsible for the sins of the world.

How is it then that we can disdainfully condemn Hitler, the communists, the anti-segregation Southern whites, people who do not go to church, and others with whom we disagree? Do we thus seek to evade responsibility for their thoughts and actions? Perhaps it would help us to remember that we are all sinners before God and that none of us is able to save himself. Our only hope for salvation is in God. We are all dependent upon Him. If He fails us, all hope is gone. There is nothing left but despair.

How then do we know God? And if we can know Him and do, is there any hope of salvation from Him?

We can only know God as He reveals Himself to us. This revelation cannot be commanded. It is God's action and only He can perform it. But we need not fear for it has already been performed. God has revealed Himself in Jesus Christ.

There is no way to prove that God was in Christ or even that God exists. One cannot say more than that a power has gripped him which is greater than he and which he is sure is Truth, Reality, Life. This is the power which he sees in Jesus Christ. But even the connection between this power and Christ is not proveable; it is an act of faith on the part of the one who has been gripped. Yet to him it is undeniable.

What then is this power which has gripped me and what do I learn about it from Jesus Christ? First and most important is the fact that it has gripped me. I did not find it. It sought me and found me. Thus it is a power which is outgoing, which I see from the life of Christ seeks all men.

Second it does not grip me as an it. It is personal. Therefore I

shall refer to it from here on as God or Him. Perhaps the reason why God reveals Himself in Christ is that He is personal and nothing less than a personal incarnation would do justice to this—it would not be a true revelation otherwise. And that is why nothing is revealed except God Himself in His toward-us-ness. Anything less than God would need some kind of authentication that it was truly a revelation of God and this authentication would ultimately have to come back to God, for since he is hidden, He is the only One who can say what He is. Thus neither nature nor history nor other people nor the church nor the Bible can ultimately make God known to us. It must be the Holy Spirit—God Himself. This is not to say that God cannot be seen in these things and it is certainly not to repudiate the part that the church and the Bible play as secondary authorities in bringing us to God. However, it is to say that we cannot see God Himself in these things unless He shows Himself to us in them. The secondary authorities are authorities only after God has shown Himself to us and we have seen the correspondence between Him and them, and even then they are authoritative only insofar as this correspondence exists. Christ is the revelation and when the Holy Spirit finally gets us to recognize that fact, we also see that the record in the New Testament of the life of Christ, an account written in response to the living revelation, is the closest thing we have to that revelation and may be used as a guide for our living. However, the Bible is not infallible. It is a man-made record of God's dealings with men and is subject to the error of men. Therefore it must be used critically. So also are the tradition and living witness of the church human responses and subject to human error. And our interpretation of what the Holy Spirit is saying for our lives is also subject to error. None of these things is infallible. But they are all responses to God and as such may be used as pointers to the Ultimate Reality. Critically following these pointers, and judging one against the other (with Bible, church, and Holy Spirit as the order of authority), we live as closely as possible to the Truth as we discover it to be and leave the rest to God.

Christ shows more than that God seeks us and that He is personal. He reveals to us the reason that God seeks us—His boundless care for us, His infinite love. Even though we have alienated ourselves from Him, He cares so much for us that He comes seeking us as a shepherd seeks his lost sheep. He loves us with a love so power-

ful that it will do anything it can to save us from ourselves. And so it has—He has. He has done the deed. It is a *fait accompli*, a deed done, waiting for all to accept it. He has become incarnate in Jesus of Nazareth.

Jesus was a man, a human being in every way (but not fallen). Yet at the same time we see God in him. The same person seems to be human and divine at the same time. And we do not know how to explain it. We do not know how it could be. But it is, whether we can explain it or not. I tend to explain it by saying that Christ lived by faith, by complete openness to and dependence upon God, but this explanation, as every other explanation I have seen, fails because it divides Christ up into human and divine parts and once this is done, it is impossible to consider him as one again. I think that this is one of the things that we have to accept from the evidence without knowing how it is possible.

Assuming then that it is true, what is the significance of the fact that God has become incarnate? For the answer we must look at the life and teaching, death and resurrection of Jesus. They all seem to be pointing to the same thing. God is seeking to reconcile us to Himself and His love is so great that He is willing to pay any price to accomplish this reconciliation. And He has paid the price! What a terrible price! He has taken into Himself the cost of forgiveness. When we think about the suffering and pain of the crucifixion, we begin to get an idea of the cost to Him of the forgiveness which He freely offers to us. Can we know this and go on sinning and glibly asking for forgiveness? In so doing we are personally pounding in the nails! Thus it is no wonder that this loving forgiveness rightly understood is also the most terrible of judgments. When forgiveness becomes real, so does sin.

The cost was tremendous, but in spite of the cost, God sacrificed for us. So now we know that no matter what temptation or suffering we may experience, even the sorrow of sin and death, God has experienced it and knows what we are going through. He can always console us and help us through our trouble. And even greater than that is the resurrection—the fact that in spite of all the evil we could do, we could not vanquish God. Even in going through that humiliation, pain, and suffering, God's love for us was not killed. Rather it gained the victory! Nothing that we can do can overcome the love or the power of God! Isn't it wonderful?! When God is re-

vealed to us we find hope: God can and will save us if we will just admit our need.

Having seen God in Christ, we see all other things in a new perspective. We become aware that God is acting in history. We see that He has revealed Himself in history as men have been able to receive His revelation, for He does not overwhelm men with knowledge of Himself. He allows them freedom and does His work in such ways as will not destroy this freedom. Thus He chose Israel and worked with and through the nation in order that it might be His means of revelation to all the world, but never did He make His presence so certain that people had to believe in Him. And even when, in the fullness of time, He revealed Himself fully, as far as men need to know Him, in Jesus, the Christ, He still left this room for doubt so that only a small portion of the people accepted this revelation. And He is still working in history to bring this revelation home to men.

In this new perspective we also see God's work in nature more clearly, for we have a new standard of measurement. Formerly we could look at nature and see both good and evil and there was no way to tell what was God's intended work and what was His use of things which had gone astray. Now we can see the difference more clearly because we have Christ as a measuring rod.

Formerly we would look at history and see just about anything we wanted to see and call it the action of God. Now we can look back and see God's guiding hand using all things for the good, not making them good, for that would destroy man's freedom, but using man's actions in spite of his intent as opportunities for good. Thus we look at history with the Old Testament historian and view Cyrus as sent by God to crush the haughty Babylonians and free the Israelites, even though Cyrus had the same aims as the Babylonians. In spite of Cyrus' intent, God used him to give another opportunity to the Israelites. And we look at present day history and think there may be a comparable situation in the rise of Communist Russia against us Americans who, in our materialism, think we can live without God. At least we see the opportunity presented (as it was to the Babylonians) to see our sin and repent.

Now we can look at our neighbors and see God working in and through them, where before we were unable to see this. We are



able to see that in some small way their lives may be God's words incarnate speaking to us.

Everywhere we look we can see God presenting opportunities for His service and using the results, whatever they are, for the good. Of course, we recognize that our actions, as often as they are out of focus with God's intentions, slow down the manifestation of God's kingdom, but we also realize that no matter what we do, God has the final control and will eventually gain the complete victory. And this gives us a tremendous sense of providence which, unfortunately, has been lost from so much of our life today. This tremendous sense of providence, this knowledge of the power of God gives us new life. Now we need not depend upon our own thoughts and words and deeds to bring about the total manifestation of the kingdom of God, for God is already in ultimate control and can use our defeats for His ultimate victory. There is hope for us for we can depend upon God. And the more such dependence is realized in our lives, the closer will our lives be to the will of God.

So far we have used the names God, Jesus Christ, and Holy Spirit and each one has in some way meant the Divine. Are there then three Gods? No, we Christians believe that there is only one God. But we believe that God is incomprehensible to us—that He is hidden, and that the only way that we come to know Him is through His revelation of Himself to us, which we call the Word. As stated earlier, God has been revealing Himself since men were first able to perceive Him. However, it had always been in the form of propositions or as Something wholly other, as God over against men. Christ came as the culmination, the fulfillment of revelation because He was God with us—the Word Incarnate. He was not an exhaustive revelation of God, for men could not comprehend God in His fullness. But He was the true revelation of God in His toward-us-ness and thus He was the full revelation in that He revealed all that man needed to know about God in order to be saved. Therefore we believe that He is the last revelation, that God continues to reveal Himself through Christ—that Christ is God's eternal revelation of Himself.

When we speak of God as incomprehensible or hidden, we are speaking of God the Father, from whom the Word, God the Son, comes as expression. God the Father is also held to be the creator and ruler of the world (not only past, but present and future).

The Holy Spirit, who comes from the Father and the Son, is the guiding of God in our daily lives. He, too, was active in the past and continues to be in the present and will be in the future.

But all three of these ways that we see God are simultaneous as well as eternal. Whether we see them or not, there is never a time when one exists and the others do not. Therefore in most of the cases where we have used the word God we should substitute the word Trinity so that we will realize that all of the ways that God appears to us are included. (The name God does, however, have the advantage of stressing the oneness which is all important. The problem is that the name God has been appropriated for the Father, and the other ways that we see God are usually left out of it.) When we try to define closely the limits of action of each of these ways that we see God, to the exclusion of the others, we run into trouble. Therefore, in the same way, when we discuss the work of the Word or the Holy Spirit, we should not forget the other two "persons" of the Trinity.

This doctrine seems to be primarily an attempt to state the fact that we perceive God in our lives as both transcendent and immanent.

When one has been gripped by God and seen what He has done for us in Christ, how He has sought us and paid the cost of forgiveness for us and how He has overcome all the evil of the world, not only that directly caused by man's sin, but also that indirectly caused by man's sin and even that which seems to have no human cause, he has an immediate natural reaction of thanksgiving and praise. And insofar as these gifts of God remain real to him and he realizes the dependence upon God, his life becomes an act of worship, a continuous prayer, "Not my will, but Thine be done. What wilt Thou have me do?"

But there is also a second natural reaction and that is to share the joy with other people. As was previously noted, the Christian feels his brotherhood with all men, for all are in the same predicament: they are sinners and unable to save themselves. Now that he knows that God has done something about that predicament, that it was done not only for him, but for all men, there is another, even stronger, tie between him and all other men and he wants to share the good news with all who have not heard it. This was what the disciples felt on the Day of Pentecost. It seems to have been God's

intention from the calling of Abraham that the chosen people should carry His Word to all people. And it is still one of the prime reasons for the existence of the church, the new Israel. It is the reason that the church must always be outgoing: to be true to God it must manifest His outreaching love. It must seek to bring all men to God, no matter who they are. Aware of its own sin, it must not judge others; rather, aware of having been forgiven, it must also seek to forgive. It must seek insofar as possible to become truly the body of Christ.

Thus all men who have heard the good news will gather together to enjoy the fellowship of unity which they have in Christ. But recognizing the fact that they are still sinners even though they have been justified, they will seek in love to build each other up in faith, which is trust in God alone. Advice will be given and accepted in love. Those who have made mistakes will be able to admit them without self-justification, without being defensive, knowing that God has the ultimate power and that He will forgive. The others will be able to forgive the penitent, knowing that they have been forgiven and that God is the ultimate judge. All will have the doing of the will of God as their primary aim and all will again seek together to find and to do that will. Each will help the other to make every thought, word, and deed of his life an act of worship to God.

This will culminate in the greatest of all Christian acts, the service of public worship, in which these people come together manifesting the unity which is from Christ and offering themselves and their lives, past, present, and future, to God, penitently praying, "Here is what we are and what we have done. Judge it. Forgive our sin. Use what we have done for thy purpose. Purify us. Thine is the Kingdom and the Power and the Glory forever. Amen."

The call which brings men to this state of penitently offering themselves to God is the Word of God, the good news of what has been done for us in Christ. That is why Bible study and prayer (which opens one to receive the Word of God and is the means of response to the Word) are the heart of one's personal devotional life and the heart of the life of the church. (Which suggests that more time should be spent in composing prayers than is usually done.) That is why the sermon is so important in the service of public worship. It is the Word of God; it is God, present and speaking to us through the words of the preacher. It is not a lecture on how to live (although there may be explicit and undoubtedly will

be implicit implications for life). It is the preaching of Jesus Christ and Him crucified (and resurrected). Therefore the preacher must be exceedingly careful in the preparation of himself and his sermon, but especially of himself, so that he does not get in the way as God tries to speak through him and as it were, reincarnate the Word—make Christ alive and real to the congregation.

And what the preacher is to do in the sermon, he is to do in his whole life—try to keep out of God's way as He seeks to make Christ known through the preacher's life. This means that the preacher must be constantly trying to conform his life to the will of God, but always remembering that he is a sinner and trusting God as the ultimate power in life. But the preacher is not the only one who is called to live this way. Every single person is. In this sense everyone is a minister, for his words and deeds to his neighbor could make Christ known to that neighbor. Every act of every person is to be an act of worship to God. What distinguishes the preacher then is the recognition of his particular (God-given) gifts for study and interpretation of the Bible and the expounding of the same, and his call to use these gifts in the office of preacher.

As in the Incarnate Word God brought sinners to Himself, now through the preaching of the Word and the acting of the Word (sacraments) He makes the Word alive to us and brings us to Himself. The sacraments, Baptism and the Lord's Supper, are visible Words. They are signs of what God has done for us and is doing for us and as such they do not depend upon the faith of the believer. Of course, like the preached Word they can be even more effective if accepted by the believer.

The sacraments are held by most Protestants to have been instituted by our Lord during His earthly ministry. This I find almost impossible to believe. There seems to be little evidence that Jesus instituted baptism. Matthew 28:19 I take to be an interpretation of the will of God by the early church and I think that it is a true interpretation. I also think that baptism was of necessity adult baptism, but that the church captured the true meaning and extended it to infant baptism when, through the passage of time, this became possible. The evidence that Jesus instituted the Supper is much stronger, but I am bothered by the belief that Jesus did not expect to found a church and thus would not institute a sacrament. However, it could have been given to the followers for the few years be-



fore the expected eschaton and even if it was developed by the church from the last supper, I think it again is valid as being God's intent.

Baptism has several elements. First and most important, it is the sign of God's prevenient grace. Before we are even able to speak for ourselves, God cares for us and is watching over us. Thus it is also God's claim upon our lives visibly expressed. It is God seeking to establish a relationship between ourselves and Himself, visibly expressed. It is in response to this action of God that the parents, having recognized God's claim upon their own lives and recognizing the blessing and responsibility they have received in the gift of their child, consecrate themselves to be instruments of God for the carrying out of this purpose (establishing the relationship between the child and God) by raising the child as a Christian. It is at the same time a recognition of God's claim upon the child and a dedication of him by the parents to the service of God. Naturally since God gives us freedom, this dedication is only fulfilled when the child, able to think for himself, himself makes the dedication of his life to the service of God, confirming the dedication by his parents.

But this is also a new creation (hence the new name, a Christian name); it is a cleansing from sin (hence the water); it is an engrafting into Christ. This is not magically done, once and for all, but it is an entrance into the reconciling fellowship of the church, which in the person of the local congregation promises to be the instrument of God in manifesting His love to the child and in building him up into Christ. It is a leaving of the order of the world in which sin predominates and an entrance into the order of God in which his love is able to overcome sin. This latter order is a possibility in the church insofar as men let it happen. Thus through the years the action of God through the church will reach out to this child to envelop him and seek to bring him to Him.

Thus the sacrament is not just a commemoration of what God did (though it does have a history which ought not to be forgotten) nor is it primarily man's response (though that element is also present). It is God acting. It is the sign of the inward and spiritual grace, but it is also the means of conveying that grace.

It is obvious that the Lord's Supper is a visible Word. The bread and wine, the staples of life, symbolize the fact that the Word became incarnate. The breaking of the bread and the pouring out of

the wine show the sacrifice which our Lord made for us that we might have forgiveness and live in relationship with God. The celebration is a service of thanksgiving (eucharist) for this sacrifice. It is also a communion of all those partaking, showing their unity in Christ. And it is a communion of them with God. There is also the human element. It is response—confession of faith, showing forth of the covenant. But the major emphasis is upon God's action.

I must confess that I do not understand how God is working in this sacrament aside from the fact that the sacrament, in showing forth God's action, leads men to belief and faith. I think there is more to it than this—that the Lord's Supper in some way conveys forgiveness and reconciliation, but I do not know how.

There is one implication of our Lord's sacrifice and thus of the Supper that has not been mentioned. It has to do with the relationship of the church to the world. I mentioned that every Christian is to make his whole life an act of worship manifesting the out-reaching love of God. If one is true to this, it will undoubtedly demand sacrificial love in his life. It will probably demand suffering and sorrow. Anything that he has may be asked of him, even his life. Perhaps it is in such giving, in forgiving others, that forgiveness is realized.

I have talked about the fact that God uses our acts to achieve his purpose, even though our sin hinders this and thus that He has the ultimate power. This is the basis for all Christian hope. Thus it is the basis for the hope that someday all men will recognize the sovereignty of God and submit themselves to it. This is not a hope in the goodness or power of men, but in the power of God to bring His kingdom to manifestation. We do not know when or how this will come about, but we believe that His love will not fail.

It is this faith in the power of God and His love that is the basis of the hope for life after death. I have trouble with this belief, for it is my materialistic tendency to think that everything ceases at death. At least I am quite sure that the flesh and blood body ceases to be and I am not sure that I would be myself without it. I am trying to avoid the Greek idea of an immortal spirit and to get the Hebrew view of the body-soul couple and of resurrection, but I do not think I understand it. But understanding the how of life after death is not important. It is only speculation. All we need to know

and believe is that nothing can "separate us from the love of God in Christ Jesus our Lord." (Rom. 8:39)

What then is belief? I still do not know. I tend to think that it is intellectual certitude and that it has implications for life, which because of our weakness we often fail to carry out. But my intellectual certitude comes and goes. There is nothing left but to turn to God, to take to Him my doubts as well as my certitude, my sorrow as well as my joy, my indignation as well as my thanksgiving, my hatred as well as my love, to trust Him who alone has the answer to the problem of life . . . to live in faith.







James N. Gettemy.

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# THE SEMINARY RELATED AND RENEWED

James N. Gettemy

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If "the unexamined life is not worth living," theological educators should be in their prime. The post-war years have been marked by a flood of inquiries and studies on theological education issuing in innumerable reports and books, the most recent major work ably addressing itself to theological education around the world. Outer space alone remains to be conquered by the analyst and interpreter in the name of theological education.

Even a cursory reading of a reasonable amount of these published studies indicates their several authors are in agreement about one thing regarding theological education: something is amiss. What this is, is not agreed upon. To one author it is the unreconcilable dilemma between the seminary as a theological center and as a professional school. To another it is the seminary's academic inferiority to the work of other graduate schools.

What all these studies point up is the necessity for everyone involved in theological education not to take for granted that what is, is good, nor to presume too easily that what is amiss can be corrected readily by a rearrangement of courses in the catalogue. To this writer, what these studies seem to indicate is the need for seminaries to reexamine their relationship to three other communities: the ecclesiastical, the academic, the human. How goes it between Seminary and Church, Seminary and University and Seminary and World?

## I.

Of these three, the interrelationship between seminary and church seems to be the most natural. Historically, the relationship between the two has ranged from complete dominance of one by the other to complete independence of each other, though the latter extreme usually has been denied in principle even when it has been a fact. What now is required is a recognition that the relationship between seminary and church is basically marital in nature. This does not mean that either loses its identity or that henceforth there will be no difference or conflict. What it does imply is that both recognize that what they have in common is more significant than the distinguishing peculiarities of each. They have in common the Gospel. It is this Good News which causes them to be and for which they exist. Both are earthen vessels, honored though unworthy to contain so great a Treasure. The sharing of this Treasure is the mission of seminary and church alike. Could it be—to revert to our marital figure—that neither truly can fulfill its mission apart from the other?

Before the appearance of theological seminaries in America it was customary for candidates for the ministry to apprentice themselves to a parish minister after they had completed their college studies and before assuming their own pastorates. Clearly here was recognition that neither studies alone nor experience alone were adequate preparation for the ministry. Today many seminaries seek to recapture something of this earlier pattern through field work, clinical pastoral training and the intern year. These attempts are salutary save for the fact that seldom do either faculty members or pastors (and therefore students) see these means as an integral part of adequate preparation for the Christian ministry. Too often "field work" to the academician is just interference with scholarship, to the clergyman cheap and unsatisfactory labor, to the student a meal ticket. Such attitudes vitiate the real value of these modern substitutes for the apprenticeship. Faculty and clergy must see themselves engaged together through classroom and congregation in the one task of helping to prepare students to share the Gospel. This means seminarians must find in congregations meaningful apprenticeships whether on Sundays, for a summer or for a year. They must be given responsibilities that are consequential and varied. They must be given adequate supervision. This will require

pastors and professors to see themselves as a "teaching team," including the "busiest pastors" and the "profoundest professors."

Just as every marriage finds itself enriched by united concern for something other than each other, there will be valuable by-products of this joint endeavor to prepare candidates for the ministry. Faculties will be forced to rethink the place of "practical studies" in the curriculum and, equally significant, the place of what presumably are impractical studies! Pastors will begin to see themselves as coaches not only to a single candidate for the ministry, but to a whole congregation each and all of whom are called to a ministry. Students will be prevented from drawing an iron curtain between academic inquiry and ministerial duty and will be prompted to see their entire career as that of scholarly pastors.

The recovery of responsibility by both teacher and pastor for preparing candidates for the ministry—as once it was—means for seminary and church a more perfect union and hence the revitalization of both. Called into being by the Gospel, seminary and church are one flesh and they find their fulfillment together in the effective communication of the Gospel.

## II.

The relationship between the seminary and academic community in America today is of a quite different nature than that which obtains between seminary and church. Academically theology is not respectable even when she consents to being a "Handmaiden of Truth" and forfeits her claim to be "Queen of the Sciences." What, then, is a viable relationship between seminary and university?

A place to begin is to admit that the method for reaching Truth and the nature of that Truth differs for seminary and university. For the seminary, Truth is revealed. It is God the Father through the Holy Spirit interpreting Himself to us through His Son Jesus Christ. Christ is Truth. He is the power of God and the wisdom of God. Such knowledge is saving knowledge. For the university, Truth is discovered. It is the fruit of man's persistent probing into the nature of reality and faithful endeavor to formulate meaningful patterns of what he finds there. Interpreted fact is Truth. Knowledge is power. Such knowledge is saving knowledge. Truth revealed and Truth discovered, Truth which is Personal and Truth which is impersonal—these contrasts between seminary and univer-



sity as centers of intellectual life must be seen before there can be clarification as to the relationship between seminary and university.

Does not the recognition of these contrasts suggest that a viable relationship is for seminaries to maintain an independent status and simultaneously achieve as full a functional relationship with the larger academic community as possible? To seek for a more organic relationship is to seek the impossible. Children of the Reformation are an embarrassment to the children of the Enlightenment. Justification by faith is foolishness to the Greeks always. But though the university draws a circle which leaves the seminary out altogether or, at most, tolerates its precarious existence on the circumference, the seminary without any denial of its unique heritage and purpose can incorporate in its life as much of the university as seminary resources permit and its own distinctive mission requires. Scientific study which yields truth about creation is no stumbling block to those who affirm the power of the Creator. Scientific study which yields control over nature is not foolishness to those who believe that man's dominion over creation is Divinely ordained.

The question of inclusion, then, is to be determined by resources available and requirements to be met for effective academic preparation for church vocations. Certainly the insights and methods of the social sciences—anthropology, psychology and sociology—are indispensable. The whole range of the humanities—history, art, music, literature—are desirable. And in a highly technical civilization the natural sciences are not alien to the seminary's purpose. Amid these myriad possibilities a faculty must evolve a course of study which admittedly does little more than introduce students to the several disciplines which are relevant. But if students sense in seminary days that the Gospel is related to the whole world of learning and begin themselves to live in that world, this is a more abiding relationship between seminary and university than the achievement of some kind of organic union between the two institutions.

As for the resources for the meaningful interpenetration of seminary and university, more is involved here than money and locale. Limited financial resource is no absolute barrier to, nor location of the seminary on a university campus an absolute guarantee of, interpenetration. The viable relationship proposed: as full a functional relationship with the larger academic community as possible

—means imaginatively using available funds and available professional personnel. What these may be will vary with each school and across the years. To illustrate, The Hartford Seminary Faculty presently includes full-time professors in anthropology, psychology, sociology. It also includes professors who are articulate by education and interest in art, music and literature, though these are not now their major teaching fields. From beyond the campus—and we are not in a major university center—Hartford draws into its life and work in the course of a year both for occasional lectures and full-year credit courses professors from a score of colleges and universities in the area, professors not in the classic seminary disciplines where there is a full complement in our own Faculty.

In the functional relationship which has been described the seminary must guard against “using” the university for its own ends, however worthy. For example, it is suggested university offerings will provide ways for a more effective proclamation of the Gospel. Sometimes this is so, as the title of Professor Gleason’s inaugural lecture indicates: *Linguistics in the Service of the Church*. Sometimes it is not patently so, as Professor Berger’s article, “Sociology in the Theological Curriculum” suggests. Disciplines in the social sciences and the humanities may report only what the Gospel is up against. Some scholars in these fields—venturing beyond the field itself—may question the relevance of the Gospel to the situation on which they report. Others may embrace an alternative to the Christian faith—a classic religion, a modern cult, a contemporary ideology—as the answer to the human situation. Could anything be more salutary than within the seminary to be confronted by an alien faith competently and persuasively championed? The word “seminary” does mean “seed bed.” It does not mean “hot house” from which are excluded all the unfavorable elements of the surrounding climate. The Gospel has the power of God behind it. Why are we so afraid? The criteria for including university offerings in a seminary curriculum is neither, then, obvious usefulness to the extension of the Gospel nor their necessary congeniality to Christian faith. The criterion for inclusion is a discipline’s legitimate claim that it yields knowledge about the world to which the Word is addressed. Hospitality by the seminary to such disciplines achieves an enriching functional relationship between seminary and university without compromising the uniqueness of each.

## III.

Where there is a functional relationship between seminary and university the seminary already is related to the world dialogically. For, though the university does not articulate the world's thought and feeling completely, it does epitomize it essentially. Today's world, as thus represented by the university, is suspicious of the seminary. It suspects that the seminary, rather than being in authentic dialogue with it, is basically monological. To use a figure, the seminary appears to the world to be a pressure chamber. Here people seem to become acclimated to an alien environment with rites, symbols, jargon that are not relevant to the world. This image of the seminary partially explains why it currently is not overrun with concerned, capable students. Such students may be baffled by much that they observe and experience in the world. They may sense that discursive knowledge alone is not sufficient. But only a few of them turn to the seminary as a place to find illumination and understanding. The world is suspicious of the seminary.

Suspicion about the genuineness of the dialogue between seminary and world can be banished only by the seminary's willingness to enter into this dialogue as a listener to those participating in the world's thought and work outside the community of faith. Concerned, capable students who presently are in a state of quest rather than commitment must be assured that they will find in the seminary an atmosphere cordial to their pilgrimage. The world as they know it and live in it and the church as they observe it are not conducive to faith. If they are to come to the kind of understanding and commitment exemplified in Mr. Vietze's *Credo*, it will be because they find that in the seminary they can withhold commitment until they honestly are persuaded. Similarly, those presently engaged in labor and decision on the world's vocational, economic and political frontiers must be guaranteed that the seminary is one place where the issues of these frontiers can be faced without fear of ideological pressures, including ecclesiastical ideology. Such lay groups, welcoming the opportunity to meet on the Hartford campus these past two years, have been appreciative that the faculty members in attendance have participated primarily through active listening.

The relationship between seminary and world must be genuinely dialogical, including much active listening. It also must in-

clude doing, a dialogue of deeds as well as words. The seminary is a community which exists because the Word became flesh. The seminary's Elder Brother took "no detour around the wasteland of unpalatable fact." He entered the world at the point of its greatest need and at the cost of His own life. We do not presume that this sacrifice made once for all needs to be repeated nor that we can repeat it. But because of it we cannot evade the fact that there is required of the seminary a courageous, compassionate involvement in the world. Therefore, the seminary's relationship with the world may best be described as dialogue incarnate. The Word enters the world via the seminary whenever through her speaking and doing justice finds a voice, freedom a champion, love an instrument. Such instances inevitably will stir up confusion and controversy, not only in the world but also in the university and the church, for often they are prisoners of the world. This is the price which the seminary must pay as a community responsive to Him Who so loved the world that He gave Himself for its deliverance from sin and death. No less costly dialogue with the world is possible for the seminary.

All these relationships—organic between seminary and church, functional between seminary and university and dialogical between seminary and world—are indispensable if the seminary is to fulfill its role as the intellectual center of the church's life in the world. The achievement and maintenance of these relationships offer to the seminary dramatic possibilities of service to the church, the university and the world.





Nels F. S. Ferré.

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# "THE ATONEMENT AND THE SACRAMENTS"

Nels F. S. Ferré

Nels F. S. Ferré, Abbot Professor of Christian Theology at Andover Newton Theological School, is the reviewer of *The Atonement and the Sacraments* by Robert S. Paul, Waldo Professor of Church History at Hartford.

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One of the most promising signs of creative theology in America is the increasing decentralization of primary scholarship. This volume is one more indication that first rate theological competence is found in the smaller independent seminaries. This book also illustrates a significant combination of theoretical mastery of data with practical theology. Whitehead repeatedly stressed the need that British skill in scholarship be wed to American vision and practical insight. Professor Paul answers this need precisely. What we have here is kerygmatic theology—and how the Church cries for it—but kerygmatic theology that has passed through the tests of scholarly discipline and academic care. Again, *The Atonement and the Sacraments* represents the confluence of historical with systematic theology, assuming, of course, the rootage of both in biblical thought. The Rocky Mountains and the Alleghenies, to use the author's own figure, do come together in the Mississippi! Historical faith gathers momentum in the volume and should engage the "mute scepticism of an indifferent world." Both historical and systematic theology gather into a kerygmatic presentation that should bolster the thoughtful minister in this day of fading faith and confused thinking. The balance of the book as a whole is undoubtedly more circumstantial than planned, and yet even so the overwhelming stress on the objective act of the Atonement puts the subjective appropri-

ation of it through the sacraments into truer perspective than would otherwise be the case.

The introduction is a fascinating example of a word study. The English word "Atonement" is given a linguistic analysis that is anything but dull. Dr. Paul's stress on the interrelations of all doctrines puts him, at the same time, at the center of theological understanding. Analysis is fulfilled by synthesis. The main part of the book, while mostly, as I have noted, historical theology, is commandeered in the service of the present needs of the Church. This procedure is thoroughly British. When I went to teach at Mansfield, Oxford, Dr. Paul's own college, Principal Micklem kindly took me into the Senior Common Room and advised me that if I wanted to get along in Oxford I should lecture chiefly on great historic figures, and that, if I had burning convictions of my own, I should find readier acceptance of them by saying, for example: "I wonder if Saint Augustine would not have been more true to himself if he had said. . . ." Dr. Paul is delightfully Oxonian in his approach!

The theme of the book is that the fact of the Atonement is, but keeps being explained. Theological truth comes from the understanding of the history of explanation. If we may use Athanasius' term against the Arians, we must find the *skopos*, the context of the main revelation that gives color and depth to the revelation. The eternal *logos* is surely God's *agape* in Jesus Christ, but in order to understand concretely and richly this Word made flesh we need to follow the *skopos* as the revelation unfolds through history. The biblical witness is, of course, the final criterion of what is Christian. Astonishingly enough we may find that in the light of the biblical revelation even the Church Fathers fell short of the understanding of grace, as Dr. Torrance has been showing us.

This review is no place for detailed criticism, even if I were competent to give it, but I am certain that the appraisals in this book come nearer to an adequate Christian critique than most books I have read. In the case of Anselm, for instance, Dr. Paul understands far more than Aulén why the humanity of Jesus was crucial to his work of salvation. Aulén is so set on Christ's work *coram deo* that his work *coram hominibus* loses its critical importance. I find in Athanasius similarly a foundational stress on the humanity of Christ that is seldom given its full weight. The classical period, in any case, is given a short, incisive discussion.



An exceedingly insightful contribution is the discussion of British theologies of Atonement. The three whose positions peculiarly fascinate me are McLeod Campbell, Peter Taylor Forsyth and Robert Franks, but important also are the treatment of Moberly and Rashdall as examples of the subjective theory of the Atonement, and of Dale and Denney of the objective. Once again I repeat that what for me is most important about this book is Dr. Paul's exceptional sense of theology as a whole in its bearing on the doctrine of the Atonement. Dr. Paul sees with Forsyth that it is God's whole act within the Church, "the constant action of the living Christ for those who have been redeemed by the great Act of Christ." (p. 240)

The final section on the Atonement deals with contemporary doctrines in Britain and America and with the position of men like Aulén and Brunner. Obviously there are minor omissions, such as of Dillistone and Oulton, but then such selection is necessary. The book is characterized by careful summaries, and by observations on present choices.

Worthy of mention is the careful way in which the Sacraments, based on the Atonement, are given meaning within the reality and efficacy of the Church. The place of the Sacraments is the acting out the Atonement at the center of the Church's being and message. The preached Word must never have the Sacraments as appendage nor must the Sacraments be stressed liturgically in such a way that the Word is obscured. As I understand it, the Sacraments are the acted Word which is the same as the proclaimed Word. Act and meaning belong together, but have two distinct, enriching avenues of expression. There is a fresh breeze blowing all the way through this final section, which is by no means an appendage. Even the Eucharist as memorial is given the depth, for instance, of "reliving" the original experience, and the Eucharist, as in the most authentic Christian tradition, involves organically the ethical prerogative and demand.

This impressionistic review, written long after I read the book, obviously does not do justice to it, but the function of a review is to pass on to the reader something of the scope, message and power of the book. Hartford Alumni, students and friends will rejoice over the publication of *The Atonement and the Sacraments* and find help from it and use for it.



